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MINUTES

OF THE

FIFTIETH ANNUAL MEETING

OF THE

BAPTIST

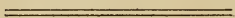
STATE CONVENTION

OF

NORTH CAROLINA,

HELD IN THE TOWN OF GOLDSBORO, N. C.,

November 17th, 18th, 19th and 20th, 1880.



RALEIGH :

EDWARDS, BROUGHTON & Co., PRINTERS AND BINDERS.

1880.

OFFICERS

OF THE

Baptist State Convention.

President.

N. B. COBB, Chapel Hill, N. C.

Vice-Presidents.

J. B. RICHARDSON, High Point, N. C.

P. A. DUNN, Forestville, N. C.

J. B. TAYLOR, Wilmington, N. C.

Treasurer.

B. F. MONTAGUE, Raleigh, N. C.

Auditor.

T. H. BRIGGS, JR., Raleigh, N. C.

Recording Secretaries.

WM. BIGGS, Oxford, N. C.

N. B. BROUGHTON, Raleigh, N. C.

Boards of the Convention, For 1880-'81.

BOARD OF EDUCATION—Wake Forest College, N. C.

W. O. ALLEN,	L. R. MILLS,	W. G. RIDDICK.
J. M. BRUBER,	J. B. POWERS,	W. B. ROYALL,
W. T. BROOKS,	T. H. PRITCHARD, D.D.	C. W. SCARBOROUGH,
L. CHAPPELL,	F. M. PUREFOY,	W. B. SMITH,
L. C. DUNN,	J. S. PUREFOY,	W. G. SIMMONS,
P. A. DUNN,	A. F. PUREFOY,	C. E. TAYLOR,
W. B. DUNN,	W. L. POTEAT,	A. R. VANN,
J. C. LEIGH,	WM. ROYALL, D.D.	

SUNDAY SCHOOL BOARD—Raleigh, N. C.

J. S. ALLEN,	J. W. DENMARK,	JOHN E. RAY,
JOHN ARMSTRONG,	R. D. FLEMING,	T. E. SKINNER,
T. H. BRIGGS, jr.,	W. R. GWALTNEY,	J. C. SCARBOROUGH,
N. B. BROUGHTON,	B. F. MONTAGUE,	W. W. VASS,
J. M. BROUGHTON,	J. C. MARCOM,	S. OTHO WILSON,
JAS. A. BRIGGS,	L. L. POLK,	
JOHN W. COLE,	J. M. POOL,	

BOARD OF MISSIONS—Raleigh, N. C.

JOHN E. RAY, Cor. Sec., Raleigh, N. C.

JOHN ARMSTRONG,	R. D. FLEMING.	W. A. NELSON,
J. H. ALFORD,	W. A. GRAHAM,	W. H. PACE,
C. T. BAILEY,	W. R. GWALTNEY,	T. H. PRITCHARD,
NOAH BIGGS,	G. W. HARMAN,	H. W. REINHART,
A. D. BLACKWOOD,	W. S. HARRIS,	J. E. RAY,
N. B. BROUGHTON,	C. C. HAYMORE,	R. R. SAVAGE,
J. S. BRIDGES,	J. M. HECK,	J. C. SCARBOROUGH,
W. B. CLEMENT,	F. P. HOBGOOD,	N. L. SHAW,
N. B. COBB,	J. D. HUFHAM,	T. E. SKINNER,
C. M. COOKE,	F. H. JONES,	T. T. SPEIGHT,
H. C. DOCKERY,	J. D. JOYNER,	J. B. TAYLOR,
E. L. DAVIS,	C. B. JUSTICE,	R. P. THOMAS,
A. C. DIXON,	J. C. LEIGH,	W. J. TOLAR,
P. A. DUNN,	HAYNES LENNON,	W. D. WATSON,
C. B. EDWARDS,	R. H. MARSH,	JOHN WATSON,
F. W. EASON,	B. F. MONTAGUE,	J. T. WEBB,
E. FROST,	E. S. MOORE,	T. J. WIGGS,
S. H. FLEMMING,	J. A. MUNDY,	J. WOMBLE, jr.,

CONSTITUTION.

1. The Baptist State Convention of North Carolina shall be composed of three representatives from each white Association in the State, of annual representatives for every \$10 contributed to its funds, and of such life members as have been, or shall be made so by the payment of \$30 at any one time to the Treasurer. No one shall be a member of the Convention who is not a member, in good standing, of a Baptist Church.

2. The primary objects of the Convention shall be to educate young men called of God to the ministry and approved by the churches to which they belong; to support the gospel in destitute sections of the State; to assist Baptist churches in the erection of suitable houses of worship; to encourage the study of the Bible in Sunday Schools; and to co-operate with the Southern Baptist Convention in all its departments of labor.

3. The President shall preside when present, and enforce order in accordance with Dr. Mell's Parliamentary Practice.

4. There shall be three Vice-Presidents, one of whom shall preside in the absence of the President.

5. The Recording Secretary and his Assistant shall record the proceedings, publish the minutes, and collect and preserve correct statistics of the denomination.

6. The Treasurer shall receive all funds represented in the Convention, make public acknowledgment of the same every week, forward all contributions to their destination, and, at every meeting of the Convention, make a full report of his receipts and disbursements.

7. The Corresponding Secretary shall solicit contributions to the objects of the Convention, assist the Board in the employment and payment of Missionaries, and labor to pro-

mote the cultivation and development of Christian benevolence.

8. The Boards of the Convention shall be appointed annually.

9. The Education Board shall, so far as it may be able, assist promising and indigent young ministers seeking to prepare themselves for the more efficient preaching of the gospel.

10. The Mission Board shall, so far as the means at its disposal will allow, supply all destitute portions of the State with faithful and efficient ministers of the gospel; shall give pecuniary aid, so far as can be secured, for building houses of worship at proper points in the State, and in cases where pecuniary aid cannot be extended shall commend them to the beneficence of the churches. This Board shall co-operate with the Southern Baptist Convention in all the departments of its labor.

11. The Sunday School Board shall encourage the study of the Bible in our churches, and co-operate with the Sunday School Board of the Southern Baptist Convention.

PROCEEDINGS.

FIRST DAY—MORNING SESSION.

GOLDSBORO, N. C., WEDNESDAY Nov. 17th, 1880.

The Baptist State Convention of North Carolina met in its Fiftieth Annual Session with the Church at Goldsboro, at 11 o'clock A. M.

The Convention was called to order by Elder N. B. COBB, President of the Convention at its last session.

Hymn "Children of the Heavenly King." Reading of the 91st Psalm. Prayer by Elder E. DODSON.

Elder F. H. IVEY, Pastor of the Goldsboro Church, in a few appropriate remarks, tendered the Convention a heart-felt welcome, and trusted that peace, harmony and joy might pervade all the deliberations of the session.

The proffered hospitality of the Church and the people of Goldsboro was accepted by President COBB in behalf of the Convention.

Associations were then called and the delegates enrolled as follows:

BEULAH.

F. B. Powell, Elder A. E. Kitchen.
Greensboro Church—Elder R. R. Moore.
Ladies Missionary Society—Elder T. Harrison.
Yanceyville Church—Elder F. H. Jones.
Winston Church—Elder H. A. Brown

BROWN CREEK.

J. A. Bivens, E. E. Barrett.
Meadow Branch Church—Elder E. L. Davis.

CHOWAN.

Winton Church—Elder Thomas G. Wood.
Hertford Church—J. M. Morgan.
Bethlehem Church—A. B. Adkins.
Murfreesboro Church—Elder John Mitchell.

CEDAR CREEK.

S. J. Cobb, sr.

Providence Church—Woman's Missionary Society—D. W. McGugan.

Great Marsh Church—M. J. Willoughby.

CAPE FEAR.

Elder W. T. Jordan.

CENTRAL.

First Church, Raleigh--Elder J. K. Howell, John Armstrong, W. H. Pace, Elder T. E. Skinner, L. L. Polk.

Forestville Church—James C. Leigh, W. B. Smith, Wm. B. Dunn, J. N. Holding, L. Chappell.

Wake Forest Church—Elder T. H. Pritchard, G. P. Bostick, W. H. Osborne, Elder C. E. Taylor.

Mt. Vernon Church—John E. Ray.

New Hope Church—F. J. Holloway, S. J. Buffaloe.

Midway Church—J. Y. Chappell, N. G. Sanderford.

GREEN RIVER.

Elder H. Hatcher.

EASTERN.

O. P. Middleston, W. H. Lane, Elder John T. Albritton, Elder W. M. Kennedy, Elder John R. Oliver, Elder C. C. Newton, Elder C. J. Nelson, Jesse T. Albritton, Dr. J. D. Robards, B. Oliver, Elder J. L. Britt.

First Church, Newbern—Elder F. W. Eason, C. C. Clark, W. G. Brinson, Frank Duffy.

First Church, Wilmington—Elder J. B. Taylor, G. R. French, H. L. Deans.

New Hope Church—C. H. Smith.

Goldsboro Church—T. B. Parker, J. E. Peterson, J. M. Hollowell, H. L. Grant, J. J. Robinson.

Kinston Church—R. H. Lewis.

FLAT RIVER.

Elder J. E. Montague.

Oxford Church—Elder F. R. Underwood, F. P. Hobgood, Wm. Biggs, T. D. Crawford.

Flat River Union Church—Richard Peed.

Hester's Church—Lawson Knott.

KING'S MOUNTAIN.

A. L. Stough.

Shelby Church—Elder W. A. Nelson.

LIBERTY.

A. C. Jones.

High Point Church—Elder J. B. Richardson.

MOUNT ZION.

Durham Church—John L. Markham, James W. Blackwell, Elder C. Durham, H. A. Reams, J. N. Cheek.

Rose of Sharon Church—S. Browning, Elder W. L. Wright.
Chapel Hill Church—David S. Kennedy, Jos. Joyner, C. D. Grandy.

RALEIGH.

Apex Church—Elder J. W. F. Rogers, J. M. Holleman.
Baptist Centre church—Elder Amos Weaver.
Kinney's Creek church—Elder Allen Betts.
Emmaus church—Elder Levi Radford.
Ephesus church—Elder G. J. Dowell.
New Bethel church—S. G. Holleman, Weston Parker.
Hepzibah church—John Rhodes.
Swain Street church—Raleigh—N. B. Broughton, Elder W. R. Gwaltney, Jas. W. Denmark.
Shiloh church—J. J. Barnes.
Collin's Grove church—H. W. Norris.
Selma church—J. C. Scarborough, D. H. Graves, E. S. Moore.
Johnston Liberty church—Elder J. M. White.
Holly Springs church—A. D. Hunter.
Cary church—A. F. Yates.

SANDY CREEK.

Elder W. G. King, Elder R. A. Moore, Elder A. D. Cohen.

SOUTH YADKIN.

Elder E. Dodson, Elder W. J. Fulford.
Statesville church—Elder J. B. Boone.
Mocksville church—E. Frost.
Charlotte church—Elder T. Whitfield.

SOUTH FORK.

Hickory church—Elder J. R. Jones.

TAR RIVER.

Elder C. T. Bailey, Elder V. I'Anson, Elder R. T. Vann, Elder W. P. Blake, W. L. Alley, George M. Moring.
Warrenton church—Elder J. A. Mundy.
Louisburg church—C. M. Cooke.
Bear Swamp church—W. E. Barnes.
Pine Forest church—J. A. Whitley.
Harris' Chapel church—J. J. Williams.
Greenville church—Elder Thomas Carrick, German Barnard.
Conoconary church—H. H. Rasberry, J. R. Lanier, R. E. Peele.

YADKIN.

Elder C. C. Haymore.

The following new Life Members were then enrolled :

A. B. Adkins, (Pitch Landing,) S. Otho Wilson, Elder F. W. Eason, Dr. L. Chapell. Louis Highsmith and Elder N. B. Cobb.

On motion, it was resolved to go into an election of President.

Whereupon Brethren W. L. WRIGHT and C. C. HAYMORE were appointed tellers.

Pending the vote, a committee of five, consisting of Elder J. B. BOONE, Elder F. R. UNDERWOOD, S. J. COBB, C. C. NEWTON and E. FROST, was appointed to nominate the remaining officers.

The tellers announced that Elder N. B. COBB had received a majority of the votes, and he was thereupon declared duly elected President.

The committee to nominate the other officers of the Convention reported as follows:

VICE PRESIDENTS—J. B. Richardson, J. B. Taylor, P. A. Dunn.

TREASURER—B. F. Montague.

AUDITOR—T. H. Briggs, jr.

SECRETARIES—Wm. Biggs and N. B. Broughton.

The President announced the following committee on Religious Exercises: The PASTOR and DEACONS of Goldsboro Church, with D. MCGUGAN, E. FROST and C. D. GRANDY.

On motion of Elder JAS. S. PUREFOY, the Convention adopted the following hours of meeting and adjourning:

Meet at 9 A. M., spend half hour in religious exercises, and adjourn at 12:45 P. M.

Meet at 2:30 P. M., adjourn at will.

Meet at 7½ P. M., adjourn at will.

Adjourned with prayer by Elder T. H. PRITCHARD.

AFTERNOON SESSION.

The Convention was called to order by the PRESIDENT.

Prayer by Elder AMOS WEAVER.

Visiting brethren were invited to seats in the Convention and the following responded: Elder T. HARRISON, agent for North Carolina of the Foreign Mission Board; Elder T. C. TEASDALE, D. D., representative of the Charlotte Church.

A letter was read from the colored Baptist State Conven-

tion, and the Brethren named therein, viz: W. H. BANKS, E. E. SMITH and A. B. WILLIAMS, were invited to seats in the Convention.

Dr. T. H. PRITCHARD read the following

ANNUAL REPORT OF THE BOARD OF EDUCATION.

Since the last meeting of the Convention, the Education Board has given aid to twenty-two young ministers. Of these, nineteen are now at the College; a larger number than have been assisted before at any one time.

At the close of the last session, the Board received for aid during the present term ten of its former beneficiaries, whose piety and progress in study seemed to give promise of future usefulness. During the summer, applications for assistance were received from a number of young ministers who were well endorsed by those who knew them. The Board felt embarrassed as to the course of action to be pursued, especially in view of outstanding obligations for the past term. But after mature deliberation, they could but interpret these appeals as the call of God to enlarged work, and deemed that it would be neither right nor wise to refuse to these applicants any aid which the churches could possibly be stimulated to afford. The instructions of the Convention, moreover, were definite and imperative that the Board should "receive every suitable applicant studying for the ministry." If the pledges made at the Associations by churches and individuals shall be paid, the Board will be nearly able to meet its expenses for the current session.

The debt of several hundred dollars, referred to above, is still due to various parties for board, &c, during the session of 1879-'80. Owing to causes which can be readily assigned, and which were beyond the control of the Board, its revenues during last winter and spring, were largely diminished from what had been reasonably anticipated. For the liquidation of this debt the Board might withdraw aid from several of the young ministers, and apply undesignated funds, as fast as received, to payment of arrears. This would, in the judgment of the Board, be unwise, unless absolutely necessary. This action would carry sorrow to the hearts of some young men who are, with diligence and success, fitting themselves for enlarged usefulness. If, on the other hand, means could be secured during the meeting of the Convention to liquidate this debt, the Board would not be compelled to curtail its work by dismissing any of its beneficiaries.

The twenty-two brethren mentioned above represent twelve Associations, and almost every part of North Carolina. While, of course, they possess diversities of talent and degrees of promise, they form a body of young ministers upon whom we look with confident expectation and hope, trusting that in their generation they will be honored of God in being made efficient laborers in the vast and whitening field.

Four of those who have been aided by the Board hope to receive degrees in June; a larger number, if they shall succeed, than have ever gone out from the patronage of the Board at one time as graduates of the College.

The work assigned to your Board of Ministerial Education has not only grown in magnitude, but it is yearly looming up into greater importance. The people of the State are rapidly increasing their wealth. In the wake of prosperity comes intelligence. Education will soon be more general and of a higher grade than ever before. And it may be questioned whether, in the next fifty years, an uneducated ministry can

be as successful as during the past fifty years. Increased intelligence in the pew imperatively demands an increase of intelligence in the pulpit. If we hope successfully to promote the work of State evangelization; if we desire to instruct and train our churches; if we long to see our vast Baptist membership organized and drilled and made liberal and using its resources in order to convert the whole world to Jesus, our reliance, under God, must be in the future, even more than in the past, upon an educated ministry.

WM. B. ROYALL, SEC.

FINANCIAL REPORT, 1879-'80.

Received from B. F. Montague, Treasurer of Convention,.....	\$ 1,533 35
Received from J. S. Purefoy, amount returned for board of J. M. Davis during his absence from College,	6 60
Total,.....	\$ 1,539 95
Paid J. S. Purefoy for board of Ministerial Students,.....	\$195 00
“ A. D. Blackwood, “ “ “	23 00
“ Mrs. M. E. Wingate, “ “ “	88 40
“ Mrs. L. Holden, “ “ “	36 00
“ R. H. Timberlake “ “ “	263 71
“ W. W. Dickson, “ “ “	130 00
“ W. G. Riddick, “ “ “	40 00
“ Mrs. J. W. Pernel, “ “ “	50 00
“ J. M. Davis, for his own board,.....	16 60
“ C. F. Humphries, for his own board,.....	5 00
“ L. R. Mills, Bursar, for room rent,.....	54 00
“ L. R. Mills, for services and travelling expenses, ..	140 92
“ C. E. Taylor, “ “ “ “	169 04
“ Various parties for washing,.....	101 75
“ Four young men, for their room rent,.....	14 50
“ C. E. Taylor, for room rent of N. S. Jones,.....	6 00
“ N. S. Jones, for his own board,.....	5 00
Error in reporting Mexican dollar at par,.....	25
Error in crediting to Education instead of Foreign Missions part of amount sent by Sandy Cr'k Assoc'n	3 65
Amount due W. B. Royall, Treasurer, at last report,....	222 18
	<u>\$ 1,565 00</u>
Due Treasurer,.....	\$ 25 05

W. B. ROYALL,
Treas. Board of Education.

I have examined all the items which make up the aggregates of the above report and find them properly vouched and otherwise correct.

JOHN M. BREWER, Auditor.

Which, on motion, was laid on the table until Friday morning at 10 o'clock, and made the special order at that hour.

The following report of the Treasurer was read by the Secretary and adopted:

REPORT OF B. F. MONTAGUE, TREASURER BAPTIST STATE CONVENTION OF NORTH CAROLINA, FROM NOVEMBER 11TH, 1879 TO NOVEMBER 12TH, 1880.

<i>Domestic Missions :</i>		
Amount received.....	\$ 91 74	
Paid Dr. McIntosh.....	89 74	
	<hr/>	
On hand.....	2 00	\$ 91 74
<i>California Missions :</i>		
Amount received.....	36 90	
Paid Dr. McIntosh.....	36 90	36 90
	<hr/>	
<i>Southern Baptist Theological Seminary :</i>		
Amount received.....	11 69	
Paid State National Bank for Seminary.....	11 69	11 69
	<hr/>	
<i>Church Extension :</i>		
Amount received.....	105 09	
Paid Dr. Hufham for Hamilton Church.....	30 00	
Paid W. T. Womble for 2nd Church, Raleigh...	60 00	
	<hr/>	
On hand.....	15 09	105 09
<i>Orphan Asylum :</i>		
Amount received.....	74 90	
Paid Citizens' National Bank for J. H. Mills.....	74 90	74 90
	<hr/>	
<i>Education :</i>		
Amount received.....	1,736 71 $\frac{1}{2}$	
Paid Rev. Wm. B. Royal, Treasurer Board of Education.....	1,533 36	
Paid State National Bank for check Book.....	1 00	1,736 71 $\frac{1}{2}$
	<hr/>	
On hand.....	202 35 $\frac{1}{2}$	
<i>Sunday Schools :</i>		
Amount received.....	1,803 11	
Paid Fillmore Bros. for Song Books.....	642 39	
“ George A. Minor “ “	37 50	
“ for office rent, lights and fuel and postage, etc	109 90	
“ Lauer & Yost for S. S. Black Boards.....	21 00	
“ Edwards, Broughton & Co., for printing..	86 66	
“ <i>Kind Words</i> for papers.....	33 05	
“ B. Griffith, Sunday School supplies.....	181 78	
“ A. Williams & Co., S. S. supplies.....	446 45	
“ J. McD. French, balance on account.....	2 33	
“ John E. Ray, Cor. Sec., bal. salary 1879..	15 00	
“ “ “ “ salary in full 1880, a part of which Bro. Ray returned.....	150 00	
	<hr/>	
On hand.....	77 05	1,803 11
	<hr/>	
Carried forward.....		\$3,860 14 $\frac{1}{2}$

Brought forward.....\$ 3,860 14½

Foreign Missions :

Amount received.....	2,662 47½
Paid Dr. Tupper.....	2,141 40
" Wm. Biggs on salary.....	12 50
" office rent.....	20 00
" Edwards, Broughton & Co., printing.....	49 66
" stationery, postage, etc., for Treasurer.....	11 50
	<hr/>
	2,662 47½
On hand	427 41½

State Missions :

Amount received.....	1,896 08½
Paid Elder J. R. Jones, balance salary 1879.....	47 77
" " R. T. Vann, " " " ".....	62 50
" " W. T. Jordan for Pce Dee Asso.....	25 00
" " J. B. Boone, salary in full for 1880..	175 00
" " J. H. Booth, " " " ".....	50 00
" " A. L. Stough, " " " ".....	100 00
" " " (amount overpaid)...	11 12
" " J. H. Booth, " " " ".....	1 21
" " W. T. Jordan, salary in full for 1880	100 00
" " J. E. King, " " " ".....	100 00
" " T. J. Rooke, " " " ".....	75 00
" " " (amount overpaid)...	2 20
" " J. B. Richardson, salary in full 1880	50 00
" " " (amount overpaid)...	2 51
" " C. C. Haymore, salary in full 1880	50 00
" " J. D. Hufham " " " ".....	200 00
" " J. R. Jones, " " " ".....	250 00
" " E. L. Davis, " " " ".....	15 00
" " W. B. Knight, " " " ".....	125 00
" " T. Harrison, amount due for services	
at Greensboro.....	25 00
" W. A. Nelson, money order.....	40
" William Bigggs, Rec. Sec. of Convention	12 50
" D. W. McGugan on account Cedar Creek	
Association.....	23 39
" Edwards, Broughton & Co., for Minutes of	
Convention 1879.....	49 67
" John E. Ray traveling expenses for the	
Board of Missions.....	15 00
" John E. Ray salary in full 1880, part of	
which he gave the Board.....	100 00
For office rent, furniture, postage, etc.,.....	74 35
	<hr/>
	1,896 08½
On hand.....	153 46½
	<hr/>
Total	\$8,418 70½

B. F. MONTAGUE,
Treas. Bap. State Convention.

Raleigh, N. C., November 12th, 1880.

RALEIGH, N. C., November 15th, 1880.

I have examined the account of B. F. Montague, Treasurer N. C. Bap-

tist State Convention, and find same correct and supported by proper vouchers.

THOMAS H. BRIGGS, JR.,
Auditor Bap. State Convention.

The following report of the Sunday School Board was read and made the special order for to-morrow morning at 10 o'clock :

REPORT OF THE SUNDAY SCHOOL BOARD.

To the Baptist State Convention of North Carolina :

The past year has been one of great prosperity in the Sunday School work. While your Board has done but little in the way of Missionary labor the agencies put in operation heretofore, and the rapidly growing favor of the Sabbath School, with the Pastors, has caused perhaps the organization of as large a number during the past year as any in our our history. And we rejoice to believe that this interest is rapidly increasing. In almost every Association, Sunday School Institutes are regularly held on each fifth Sabbath, thus bringing together the prominent workers, and more and more systematizing the work itself and preparing the laborers.

And yet the Sunday School needs to be more magnified. Many, very many schools need to be trained for the work. The International Lesson system, that great lever under God in studying His word, needs to be explained so that all our Schools shall adopt it, for never before, we feel safe in saying, has there been so much real searching the Scriptures as we have now by teachers, and scholars, in the study of the lessons. Lesson helps are abundant, suited to the youngest and the oldest, to the learned and the unlearned, and therefore there is no longer any excuse for secularizing our Sunday School work with the spelling book, but like Christ, we can go "into the synagogue on the Sabbath day to teach"—teach the word of God. God has poured out His Spirit in great measure upon our churches in every portion of the State. Examine closely the records and you will find that the large majority of these soldiers for Christ have come from the Sunday School army.

Let us then magnify the work. Pray for it without ceasing. Give of our means to sustain it. Let the pastors, preaching to churches without this agency, so blessed of God in leading sinners to salvation, call to their aid what they can of their brethren and sisters, and begin the work at once. Let our aim, a Sunday School in every Baptist church in North Carolina, be accomplished in the year before us.

We are glad to be able to report that the old custom of running the Sunday School in the country for only six months in the year is rapidly dying out and giving place to evergreen schools. Our people are realizing, at last, that the best winter quarters we can furnish for our children on Sabbath morning, is a comfortable house in which to study God's word.

We feel very much the need of an Annual Sunday School Convention for our denomination, and earnestly recommend that the same be undertaken for 1881.

We believe a Sunday School Missionary, one well qualified for the work, to visit the schools training and encouraging them, going to churches without Sabbath Schools and organizing them, would prove a

great blessing, and we hope the day is near at hand when the man and the means will be at the command of the Board.

During the past year, in connection with the State Mission Board, we have had an Office and Reading Room kept open one-half of each day, and continued the efficient services of our Secretary, Bro. John E. Ray, to whose devotion and energy for the work much of its success is due.

For the detailed statement of the work, see the report of our Secretary, as given below.

Respectfully submitted,

N. B. BROUGHTON,
President Board.

REPORT OF THE SECRETARY.

To the President and Members of the Sunday School Board:

DEAR BRETHREN—In contemplating the labors of the past year, the grand success which has crowned our efforts and the bright prospects for the future, our hearts swell with gladness and throb with profound gratitude to Almighty God for His gracious favors shown us. A vast amount of hard work has been done by our faithful laborers; anxious hearts have been beating, ready hands have been waiting, willing feet have been active in the rich harvest field, thrusting in the sickle of love and gathering the golden sheaves as trophies for Jesus. The contributions have not been very large, but the Lord has blessed the widow's mite, and rich results have accrued therefrom. This is our *fiftieth year*, and we had hoped to enroll at least 50,000 names upon our books in 1880; and although we have fallen a little short of this, we are not at all discouraged, but the more determined and better prepared to do greater things in the future. The work of the office can be better imagined when I state that the correspondence has required 5,325 postage stamps, 3,400 of which have been used for Sunday School work, the others in the State and Foreign Mission cause.

PAPERS.

Our office is furnished *gratis* with the following valuable periodicals:—*News and Observer* and *Biblical Recorder*, Raleigh; *Transcript and Messenger*, Goldsboro; *Granville Free Lance*, Oxford; *Sunday School Times*, *Baptist Teacher* and *Young Reaper*, Philadelphia; *Kind Words*, Macon, Ga.; *Baptist Courier*, Greenville, S. C.; *Alabama Baptist*, Selma, Ala.; *Watchman*, Boston, and occasionally some others.

JUBILEE WORKERS' PLAN.

This has been of considerable service to quite a number of Schools in collecting funds for their own use, as well as in raising contributions for the Board. Nearly 1,200 commissions have been issued, and great good has been done by the plan.

ASSISTANCE RENDERED.

Quite a number of weak Schools have been aided by the Board, and we have been pained to the heart on many occasions at having to refuse aid to a great many who made application, because we had not the means. We could judiciously expend \$25,000 yearly in this particular direction, for there are 200 Baptist churches in North Carolina which

either have no Sunday Schools at all, or have such feeble ones that they are unable to supply themselves with necessary outfits.

STATISTICAL STATEMENT.

Number of Schools in operation during the year 1879.....	640
During the winter quite a large proportion of these suspended, a goodly number of which have not been resuscitated.	
Number of new Schools organized this year.....	50
Whole number in operation this year.....	650
Number of attendants upon these 650 Schools thought to be.....	45,000
Deducting the percentage of these who are not Christians, we find that the number of church members, who do not attend Sunday School is fully.....	60,000

And there are nearly 200 white Baptist churches this side of the Blue Ridge, which have no Sunday Schools. I don't see how this can be remedied except by having our work better organized, and we *must* have a Baptist State Sunday School Convention, or we shall lose a great deal.

FINANCIAL STATEMENT.

Received from all sources.....	\$ 1,803 11
of which \$1,000 were received from Alfred Williams & Co., for books purchased from the Board.	
The expenses of the Board for the year have been.....	1,726 06
Leaving a balance in the Treasury of.....	\$ 77 05
Assets of the Board, including furniture, stationery, etc.,.....	100 00
Song books on hand.....	47 97
Total amount on hand.....	\$ 225 02

The figures given above only include amounts that have passed through the hands of the Board. But there have been large collections made by individual schools in the various Associations, which foot up \$6,259.35 and with the \$1,803.11 received by the Board, make a total receipt of \$8,062.46.

Respectfully submitted,

JOHN E. RAY,
Cor. Sec. S. S. Board.

On motion of Elder C. DURHAM, a committee of three was appointed to recommend time to have the addresses provided for by the joint session of the Boards in March last. The following brethren constitute the committee: C. DURHAM, A. L. STOUGH and J. T. ALBRITTON.

Elder W. H. BANKS, Vice-President of the Colored Baptist Convention, appeared and addressed the Convention on the work of that body. He was followed on the same subject by Elders BAILEY, IVEY and ALBRITTON.

On motion, Elders J. B. TAYLOR, F. H. IVEY, W. M. KEN-

NEDY and C. T. BAILEY were appointed Corresponding Messengers to the Colored Baptist State Convention which meets at Wilmington in October, 1881.

The PRESIDENT announced the following committees:

ON TIME AND PLACE OF NEXT SESSION—J. W. F. Rogers, J. T. Albritton, J. M. Morgan.

TO NOMINATE PREACHERS FOR NEXT SESSION—F. H. Jones, J. B. Taylor, F. P. Hobgood.

ON PERIODICALS—T. G. Wood, W. L. Wright, W. A. Nelson, E. Frost, A. B. Adkins.

TO NOMINATE SUNDAY SCHOOL BOARD—C. Durham, F. R. Underwood, G. J. Dowell, V. P. Anson, R. R. Moore.

TO NOMINATE BOARD OF EDUCATION—W. M. Kennedy, J. T. Albritton, J. C. Leigh, J. M. Holleman, A. L. Stough.

TO NOMINATE BOARD OF MISSIONS—J. B. Richardson, F. W. Eason, R. T. Vann, C. C. Haymore, W. B. Dunn.

ON OBITUARIES—T. H. Pritchard, J. B. Boone, Amos Weaver, C. T. Bailey, John Rhodes.

The following Finance Committee was announced: E. FROST, F. P. HOBGOOD and W. B. SMITH.

The Convention then adjourned after singing the Doxology.

NIGHT SESSION.

The Convention assembled at 7 o'clock.

The Introductory Sermon was preached by Elder F. H. JONES. Text, II. Cor. v: 21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

SECOND DAY—MORNING SESSION.

THURSDAY, Nov. 18th, 1880.

After the usual devotional exercises of half an hour, con-

ducted by Elder G. J. DOWELL, the Convention was called to order by the PRESIDENT.

Associations were called and additional delegates were enrolled.

Visiting brethren were invited to seats in the Convention and the following responded :

Rev. W. H. McIntosh, D.D., Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention. Elder J. L. Carroll, Corresponding Messenger from the General Virginia Association. Rev. R. H. Graves, Agent of the Foreign Mission Board of the Southern Baptist Convention, and Missionary to China. J. T. Ellyson, Agent for the *Religious Herald*. H. Borst, visitor from 1st Church, Petersburg, Va. A. C. Dixon, Corresponding Messenger of the Western Baptist Convention. J. A. Speight, visitor from the Portsmouth (Va.) Association.

The PRESIDENT announced the following committee on the work of the Home and Indian Mission Board: W. H. MCINTOSH, T. HARRISON and ELIAS DODSON.

The following new Life Members were enrolled :

Elder J. E. King, Monroe; Elder J. A. Bivens, Monroe; Elder E. A. Bennett, Ansonville; Elder J. P. Mason, Chapel Hill; Elder W. S. Melvin, White Oak.

The hour for the Special Order having arrived, the Secretary read the report of the Sunday School Board. The same was fully discussed by Brethren BROUGHTON, DODSON, J. B. TAYLOR, FRENCH, ROBERTS, KENNEDY, DIXON, GRAVES and NELSON.

The report was adopted.

Elder J. B. TAYLOR offered the following resolution, which was adopted :

Resolved, That we recommend the holding of a Baptist State Sunday School Convention at Ashville, at some time during the year 1881, and that the Sunday School Board be requested to make the necessary arrangements.

The Secretary read the following

REPORT OF THE MISSION BOARD.

To the Baptist State Convention of North Carolina :

It will be seen from the excellent report of our Secretary, herewith

submitted, that we should be very much encouraged. We are profoundly grateful for the work that has been done, and but for the co-operation of our pastors throughout the State, the result would have been very different. At no time since our connection with the Board of Missions, so far as we can judge, has there been such co-operation by pastors and laymen as now. We are glad to note that our liabilities have been met, not by a few, but by the free offerings of very many of the Baptist host of this State. This is far more encouraging than if the amount had been raised by a few, for it shows that greater interest is being taken in the work.

The Board has a Committee on Voluntary Work, whose duty it is to induce as many of our ministers as possible to spend some of their time in preaching in destitute sections. Their report shows that we have been much blessed by this effort. When our ministers throughout the State are fully impressed with the value of the assistance they can render the Board in this way, we may expect more glorious results in this direction.

The expenses of the Board, in addition to what we pay our Missionaries, are quite small. Our office rent is \$20 per year, the rent of the office being shared by the Sunday School and Foreign Mission Boards; we pay Bro. Ray \$10 per month. Those who are familiar with his work know how well this outlay pays us. We know of no one who can do his work so well; to him, in a very large measure, is due the credit for our being able to report the Board, not only out of debt, but with a balance of \$153.46 in the Treasury, and all expenses paid. Who of us ever expected to hear such a report from the Board of Missions.

W. H. PACE, Pres. Board.

REPORT OF THE SECRETARY OF THE BOARD.

To the President and Brethren of the Board of Missions:

With mingled feelings of profound pleasure and sincere gratitude to our kind Heavenly Father for the grand success with which He has crowned our labors in His vineyard during the past year, I present you this report.

The efforts put forth have been unequalled heretofore, and the results are glorious! The number of Missionaries under the general direction of the Board has been larger by far than ever before. Their work has been arduous and their salaries small, but such devoted men of God could scarcely fail to reap a rich harvest and gather many golden sheaves for the Master's garner above. Zealous, hard-working, earnest, self-sacrificing, in some cases almost entirely regardless of home comforts and the pleasures of the family circle, they have gone out into the highways and hedges and deserts of sin, bearing precious seed; and now they present you these tokens of favor from the Lord of the harvest, the King of kings. The field of operation has been broad and long; our Mission stations are scattered all along from the Virginia to the South Carolina line, and from the Atlantic Ocean to the mountain tops, while our brethren of the Western Convention beyond the Ridge take up the joyful sounds of salvation and re-echo throughout all those granite peaks and fertile valleys, the welcome strains of the "Old, Old Story."

THE DESTITUTION.

Notwithstanding the amount of work done, there remains "yet much land to be possessed," and there is a louder call for aid now than ever before. A large portion of the old Pamlico section is still unoccupied, while there are hundreds of square miles along our eastern border where there used to be flourishing Baptist churches, but which have gone down

for the want of cultivation of the spirit of missions. Then, too, the rich fields and fertile plains along the Roanoke, Tar and Neuse rivers, among the hills of the middle section of the State, up the Yadkin and Catawba valleys, and even to the very foot of the Blue Ridge, are some of the most inviting parts of North Carolina which are entirely destitute of the Gospel, as preached by us. These fields we want to, we *must*, occupy. With the hearty co-operation of our Baptist host, and the continued blessings of God, within a few years this grand work will be accomplished.

REPORTS FROM THE FIELD.

KING'S MOUNTAIN ASSOCIATION.

Elder J. H. Booth has been occupying an important station at Dallas, Gaston county; he has done a good work, as the following report shows. He says: "We are now about to get the work of building under way; hope to have it completed by the opening of next Spring. I am glad to report our church is self-sustaining. The brethren hope by next year to be able to have preaching two Sundays in the month. We feel confident that there is a bright future for our little church." Bro. B. reports 12 weeks of labor, 26 sermons, 30 religious visits, 2 baptisms and 4 additions by letter.

Elder A. L. Stongh is stationed at Lincolnton, from which he goes out and preaches at several out stations. He says that he has preached 83 sermons, supplied 2 churches and one out-station, paid 143 visits, baptized 17, and had 23 other additions. There are several others who will join the church at Lincolnton soon. Some of the Lutherans have come over to us. "I have a monthly appointment at a point some four miles from town; I found a few Baptists here. We have a church here, but had become nearly extinct by deaths and removals; my congregations at this point have been large. We worship in a small log house; had a protracted meeting and I think 10 persons were added to the church. We have now a flourishing Sabbath School and a weekly prayer meeting, something new for this section. I intended to hold a meeting of days some four miles from town in another direction. We have a fine prospect of organizing a church at this point. We have a paper mill three miles from L. I am strongly solicited to preach here, with wonderful encouragement to do so. Where we have been meeting, in a small log house, as mentioned above, we have now an elegant house nearly completed. I think we have the best Sunday School and prayer meeting in Lincolnton."

YADKIN ASSOCIATION.

Mt. Airy is one of the most important little towns in Western Carolina. Here Elder C. C. Haymore is carrying on a vigorous work for the Master. He reports 18 week's work, 42 sermons 3 churches and 2 out-stations supplied, 100 religious visits, and 6 baptisms. He writes: "Bro. C. Durham preached for me seven days, and commenced a work that will be felt and enjoyed for years, I trust. We are united in our efforts for the glory of Christ, and in love with everybody." There are two Sunday Schools on Bro. H.'s field.

CATAWBA RIVER ASSOCIATION.

Elder J. R. Jones is laboring at Hickory, Newton and Morganton with fine results, especially at Hickory. "This is a hard field, but a promising one; and I think it will be a field, some time in the future, of which

the Baptists will be proud. Perseverance, under the blessing of God, will doubtless accomplish much." There is a Sunday School at Hickory. Bro. J. has preached 123 sermons, occupied 3 churches and 3 out-stations, attended 50 prayer meetings, added 15 members and assisted in ordaining one minister.

SOUTH YADKIN ASSOCIATION.

Eld. J. B. Boone is still at work at Salisbury and Statesville. The church at Statesville is about completed, out of debt and is self-sustaining. They have a Sunday School. Bro. B. has preached 72 sermons, supplied 2 out-stations, attended 24 prayer meetings, paid 133 visits, 1 white and 1 colored church organized, 8 baptized. At Salisbury the prospects are very bright. They are preparing to build at an early day, and it cannot be very long ere Salisbury will rank as one of our most interesting fields of labor. Here Bro. B. has preached 38 sermons, attended 15 prayer meetings, paid 132 visits, baptized 1 and added 1 by letter.

At Mooresville we have Elder T. J. Rooke, who reports an interesting work. He is occupying 2 churches and 6 out-stations and has preached 67 sermons, attended 97 prayer meetings, baptized 5 and added 7 by letter. He writes: "At all the points I have good congregations, and increasing at each appointment. At another point known as Deaton's, the outlook is hopeful, and the prospect of establishing a church there at an early day is very bright."

BEULAH ASSOCIATION.

Elder T. Harrison, until his appointment as agent for Foreign Missions, was laboring at Greensboro, which charge he resigned after one quarter's services, during which time he preached 24 sermons.

Elder Pinkney Oliver has been occupying an important field in the neighborhood of Old Town, where he preaches at 2 churches and one out-station. He reports 23 sermons, 4 baptisms, 4 other additions, 1 church organized, congregations good, prospects bright with Sunday Schools in his churches.

Elder R. R. Moore, who has been preaching at 4 mission stations in this Association, with splendid results, fails to forward any definite report to me.

Elder J. B. Richardson gives this very interesting report of his labors for the year: "I submit the following as my report of Missionary work done during the year ending November 1st, 1880: At High Point and vicinity I have been laboring one-fourth of the year. Sermons preached 44; prayer meetings attended, 10; visits, many; stations away from High Point, in vicinity where I have preached, 4, at one of which I have encouragements that a church may be constituted. While there have been no baptisms, yet I feel a successful preparatory work has been done. High Point is growing rapidly, and doubtless will soon take her rank among the most enterprising towns in our State. The Baptist brotherhood is very weak here, but I feel confident that by patient toil and persistent effort we will succeed in establishing ourselves. It will take time. The whole surrounding country is destitute of Baptist preaching. If your Board could give us a little aid for another year, we think then we will be able to support ourselves. Reasons could be given for this, which I think would be unwise to publish. We have a small, though evergreen Sabbath School.

WAUGHTOWN—At this place I have been laboring one-fourth of the year, aided by the Beulah Mission Board. Sermons by self and others with me, 48; additions by baptism, 8; by letter, 3. This church is now

self-supporting, and promises to be one of the best working churches in the Beulah Association. It takes a collection for some one of the Missionary objects every Sabbath; they have regular worship. The time is not very distant when it will have services twice per month. Of course they have a flourishing evergreen Sunday School.

MARION—In addition to the above, I have been visiting on week-days, once per month, and every fifth Sabbath, the town of Marion, on the Western N. C. R. R., 140 miles from High Point. In this work I have been aided by no Board, receiving only what the field could give. During the Conventional year there have been 24 additions, 20 of whom by baptism. A baptistry has been built in the church and a weekly prayer meeting and flourishing Sabbath School established. This church is near the foot of the Blue Ridge, and one of the most important fields in Western Carolina. The Lord has recently given us a most gracious meeting, under the labors principally of Revs. E. T. Baldwin and G. H. Church. The time has come when it must have Sabbath worship. By all means your Board ought to look after this field."

LIBERTY ASSOCIATION.

Eld. Henry Sheets is doing a work in this old Association which will tell for generations yet to come. He preaches at one church and ten outstations, and has this to say of his field: "We have been very far behind, and we are so yet, but I think our people are getting more in the spirit of work for the Master. Our new house of worship at Union Factory is going on slowly towards completion. By next year we will expect the church to join our Association."

BROWN CREEK ASSOCIATION.

During the past year Eld. J. E. King, of Monroe, has been doing great good for the cause of Christ, preaching at three churches and one outstation. He reports 99 sermons, 57 prayer meetings attended, visits *many*, baptized 80, additions by letter 50, and one church organized. The church at Spring Hill is building a house worth \$1,500. At Macedonia Mission Station a new church has been constituted; Shiloh Mission, old church resuscitated and new organization. At Monroe 16 have been baptized, and they have completed their beautiful house of worship. "Our Sabbath Schools are all doing well," he says. This field is now self-sustaining.

Elder E. L. Davis has been engaged at New Hope Church where, as might be expected, he has done a good work. When I sent him a check for his salary, he returned every cent of it to the Board, stating that he wanted us to use it in paying the other missionaries. This noble example was partially followed by Bros. King, Jordan, and others of our missionaries.

PEE DEE ASSOCIATION.

At Rockingham and Shoe Heel, on the C. C. R. R., with an occasional visit to Laurinburg, is Elder W. T. Jordan, who, like his noble father, is laboring ardently for Je-us. The church building at R. is nearly completed, and a neat house it is, and nearly or quite out of debt. At Shoe Heel they propose to organize and build next year. At Laurinburg they have a splendid house, but have been without a pastor during the past year. These noble brethren are struggling under a debt of about \$500, and should by all means be assisted.

SANDY CREEK ASSOCIATION.

The work of Elder J. L. Smith, in the old Sandy Creek cannot be too highly commended. There is a destitution of nearly one hundred square miles bordering on this Association, in which Bro. S. has been laboring with marked success. He reports 146 days, 125 sermons, 112 baptisms, 195 visits, and 3 ministers ordained.

TAR RIVER ASSOCIATION.

With the indefatigable efforts of Elder J. D. Hufham, and a score of other noble, liberal-hearted brethren in the Tar River Association, we have been enabled to almost surround the Pamlico section of which so much has been written and said, besides occupying several very interesting points higher up. At Plymouth, at the mouth of the Roanoke river Elder W. B. Knight is standing, and battling almost alone for the Master. His field extends up the river to Jamesville, Hamilton and Cedar Branch, making four churches for him. He also preaches at two outstations, and says he has three good Sunday Schools on his field. He reports 132 sermons, 39 prayer meetings attended, 102 religious vi-sits made, one baptized and four other additions. He writes: "The churches are in a prosperous condition, large and attentive congregations at all my appointments. * * * * * There are several churches east of this, without pastors. They are able and willing to support one."

Between Jamesville and Hamilton, at the flourishing little town of William-ton is Elder J. D. Hufham, D.D. The work that Bro. H. is doing for this section is incalculable; eternity alone can compute its worth, and generations yet unborn will arise and call him blessed. He goes about preaching the unsearchable riches of Christ, building up new churches, reorganizing disbanded ones, holding up the feeble hands and pouring the oil of consolation into many broken hearts.

Still further up the river is Elder R. T. Vann. He has done a grand work at Conocoanary, Weldon, Halifax and Enfield. Of Conocoanary church, he says it "is in beautiful condition; three evergreen Sunday Schools and two weekly prayer meetings. Weldon has gone to work towards providing for her pastor next year. She will raise \$100 for that object." Elder Blake has succeeded Bro. V. at Weldon and Halifax, and we hope will do a great deal of good. Bro. Vann reports 226 sermons, 4 churches and 1 outstation supplied, 87 baptized, and \$750 raised for all objects during the year.

Elder Joseph E. Carter sends us an encouraging report from Rocky Mount and Tarboro. Of the former he writes: "The cause at Rocky Mount is still looking upward and onward. My usual labors have been given to that church. Since my last we have purchased one of the best lots in the village at a cost of \$200, for which provision for payment has been made, and an accumulating fund is daily growing to begin and build a handsome church edifice * * * With a new house and an uncommonly promising little membership, in spirit and in character, we hope to see great things done for us by the Lord, our Master."

Of Tarboro he says: "We are on rising ground, I think, decidedly. Our congregations are still good, and the little church seems to grow in the new life which they appear to have taken on." Bro. C. is also preaching at Toi-not, in Wilson county, where he thinks a church can be organized soon.

Further down the Tar River, at Washington is Elder Thos. Carriek, who is laboring manfully for the cause he holds so dear. He says that his Sunday School is not kept up in the winter season, but a weekly prayer-meeting is conducted by a good brother when they have no preach-

ing at night. Bro. C. has preached 25 sermons. He also preaches at Pactolus, and says: "I think now the prospects at Washington are brightening. We are trying to raise money to repair or rebuild the house, and my congregations are much better. Think some persons will unite with us soon."

Elder A. G. Willeox is laboring at Harrison's Shops, and several other places. He is building one or two churches on his field and the outlook is fine. He also preaches at one or more out-stations.

Elder G. M. Duke serves the church at Nashville and preaches at two or more out-stations. He reports a goodly number of sermons, religious visits and several baptisms.

Elder J. A. Pitchford is also in the work of the Master, but fails to send me any report of his labors. The whole of this part of the State is wide awake to the importance of the mission work.

ADDITIONAL MISSION WORK.

Besides these 23 brethren who have been laboring under the general direction of the State Board, there are several who have been commissioned by Association Boards, among whom are the following:

In the Mt. Zion Association, Elders W. L. Wright and R. A. Patterson; South River, H. J. Duncan; Cedar Creek, A. R. Pittman, W. S. Melvin, W. W. Willis, H. C. West and J. B. Downing; Yadkin, E. J. Adams; Raleigh, Allen Betts, J. M. Holleman and others; Rocky River, E. C. Williams; Catawba River, E. A. Poe; Brier Creek, E. N. Gwyn; Sandy Creek, S. Gilmore; Flat River, R. I. Devin; Little River, J. W. Collins; making 17. These with the 23 above make 40 missionaries within the bounds of our Convention of whom we have information. There are doubtless several others who have given us no reports.

REPORT ON VOLUNTARY MISSION WORK.

To the State Mission Board:

Your committee, to whom was referred this department of our work in the State, submit the following report:

During the Spring, Elder Thomas Stradley, in the interest of the Board, rode his pony fourteen miles for three Sabbaths and preached three sermons each day to very attentive congregations.

Elder R. A. Moore, besides serving his churches, is preaching once a month to large congregations at an important point in Moore county.

Elder G. W. Greene preached six nights in the Court House in Wilkesboro last June. His congregations were large and very attentive. By means of this meeting the Baptists in and around this ancient town became better acquainted with each other, and on the first Sunday in August a church was organized with twenty members. Elder Greene was called to the pastorate, and has since baptized one. Steps towards the erection of a new building have been taken, and they hope to occupy a house of their own by the next meeting of this Convention.

Elder John C. Hocut held a meeting of six days in August, at Watt's school house, six miles east of Durham, in which fifteen persons gave evidence of a change of heart. Brother Hocut regards this as the best meeting he ever attended.

Elder A. R. Pittman, assisted by Elder J. D. Clark, held a meeting of four days at Tolar's school house, in Robeson county, in which they saw evidences that good was effected, and hope soon to see a church organized at that place.

Elder I. W. Thomas, aided by Elders Collis and Connally, held a

meeting at Laurel Spring, in Alleghany county. Elder Thomas contemplates organizing a church at that place at an early day.

Elder I. Oxford reports nine days' preaching at points on the Catawba river; no visible results at the time of writing his report.

Elders M. Baldwin and T. M. Baldwin began a meeting in the western part of Randolph county, on the fifth Sunday in August, which continued five days; there were several professions, one baptism and a church organized during the meeting. Several have been baptized since the meeting closed. The few Baptists in the community had just erected them a handsome house of worship, and were waiting for these brethren to come and hold a meeting and organize a church. Elder M. Baldwin preached one day at another point.

Elder R. I. Devin has continued to preach once a month, since the first Sunday in April, at an arbor, in the Northern part of Granville county near the Virginia line. Large congregations gather there, anxious to hear the Word; souls have been blessed, and the few scattered brethren have been brought closer together. Bro. Devin writes: "We hope the foundation has been laid on which a church, in the course of one or two years, will be built up."

Elder C. B. Justice gave one week's preaching at Columbus, Polk county, and baptized twenty, most of whom were among the best citizens of the community. The church there had, for many years, been without a pastor and almost dead; they have made arrangements to secure a pastor, and now have a bright future.

Elder G. J. Wilkie preached seventeen days at Winkler's meeting house in Catawba county, five miles south of Hickory. A church was organized there with members sent out from Union church, and one was baptized in the presence of many who had never witnessed the ordinance before.

Elder A. G. Wilcox held a meeting at Jones' Cross Roads, in Warren county; several have been baptized as the result of this work. Elder W. has preached at two other places where the Gospel, as we hold it, had seldom, if ever, been heard before. His intention is to occupy one of these last named places next year.

Elder A. E. Bennett preached five days at Silver Springs, in Stanly county, which church he found in a cold state. There were several professions and accessions to the church, and the membership greatly revived. He also preached eighteen days at Centre, in Stanly county; twelve were added to the church. Six dollars were collected for State Missions and a pastor secured for next year.

Elder E. N. Gwyn gave ten day's labor at Jonesville, and at points on the borders of the Elkin Association. He reports good congregations, and the spirit of Missions on the increase between the Yadkin river and the Blue Ridge.

Elder E. C. Williams has preached during the year one hundred and twenty-five sermons within the bounds of the Rocky River Association, baptized twenty-five persons and constituted two churches, and visited thirty families for religious conversation and prayer. Elder W. expects to build a house of worship at Albemarle, and also at two other points at an early day.

Elder J. H. Freeman attended two meetings, in which twenty-three persons professed faith in Christ; others claim to have found pardon for their sins since the meetings closed.

Elder W. M. Kennedy has given some work at Richland's, in Onslow county, where the Baptists have recently been organized into a church and have gone to work in earnest. A lot has been secured and lumber for the building has been placed upon it. In response to Elder K's appeal, on the fifth Sunday in October, forty dollars for the building of a

new church were raised. Bro. Kennedy is arranging to give a week's preaching at this place at an early day.

Elder B. F. Barber has been prevented, by sickness in his family, from giving the work which he promised, but hopes soon to spend a few days, preaching across the river from Windsor.

Elder Jos. E. Carter gave nine days' preaching at New Hope church, in Wilson county, during the month of August. As a result eighteen were baptized; most of them being heads of families.

Elder J. K. Rose has preached thirty-two days and nights, witnessed twenty-seven professions, baptized seventeen, aided in the constitution of one church and in the ordination of four Deacons. He received for his services in the field four dollars and sixty-five cents, and paid out one dollar and twenty-five cents expenses. At the time of writing his report he was on his way back to the same place to hold another protracted meeting.

Elder Thomas E. Skinner, D. D., preached four sermons at Warm Springs, in Madison county.

Elder R. T. Vann preached one week at Plymouth and one week at Tarboro. We have not learned the results.

We have the names of thirty-one more of our pastors who offered their services to the State Mission Board, in the early part of the present year. We hope that we shall yet have good reports from these brethren, many of whom are among the strongest and most efficient men we have.

While the work reported is very encouraging, and is a ground of thanksgiving and rejoicing, yet we believe it is but a titling of what can be done in one year for the destitution if all our pastors, who can, will give the Board a few days of earnest work at some suitable place of their own selection.

Respectfully submitted,

W. R. GWALTNEY,
THOS. E. SKINNER,
JOHN C. SCARBOROUGH,
Committee.

STATISTICAL STATEMENT.

Associations corresponding with the Baptist State Convention in 1879.....	24
Associations corresponding with the Baptist State convention in 1880.....	25
Number of churches in said Associations in 1879.....	736
New churches organized during the year.....	31
Whole number of churches in 1880.....	767
Communicants in these churches in 1879.....	75,000
Additions in 1880.....	3,000
Professed conversions under Baptist preaching in North Carolina in 1880, at least.....	5,000

FINANCIAL STATEMENT.

The Board has received from all sources.....	1,896 08
Liabilities of the Board,.....	\$ 1,742 62
Leaving a balance in the Treasury of.....	\$ 153 46

Besides this, a great many other amounts have been collected and expended in legitimate State Mission work by the Associations and individual churches, which can only be approximated.

They are as follows :

Receipts of the Board,.....	\$ 1,896 08
Collected by Missionaries on their fields,	1,278 07
" " " for church building,.....	4,311 00
Collected by Chowan Association,.....	\$ 600 00
" " Liberty Association	170 00
" " Central Association.....	1,000 00
" " Mt. Zion Association,.....	3,900 00
" " Tar River Association,.....	7,500 00
" " Brier Creek "	200 00
" " Yadkin "	250 00
" " Sandy Creek "	300 00
" " Beulah "	350 00
" " South Yadkin "	1,250 00
" " Green River "	200 00
" " South Fork "	100 00
" " Eastern "	400 00
" " Cedar Creek "	250 00
" " Pee Dee "	100 00
" " Cape Fear "	500 00
" " Little River "	150 00
" " South River "	50 00
" " Raleigh "	3,000 00
" " Elkin "	50 00
" " Flat River "	500 00
" " Brown Creek "	400 00
" " Catawba River "	250 00
" " Rocky River "	100 00
" " Brushy Mountain Association.....	100 00
" " King's Mountain Association,.....	200 00
	-----\$21,670 00
Paid out for the building of 35 new churches during the past year, more than.....	25,000 00
Total expenditures in legitimate State Mission work in 1880,...	\$54,134 83

FOREIGN MISSIONS.

This has been a year in which more interest has been manifested in the Foreign Mission work than at any time during our past history as a State, at least in the way of contributions. North Carolina has raised more than her quota, she has done even more than was asked; and yet we are far short of what we should and could do, if we would put forth proper efforts. The "Ladies' Mission Societies" have aided very largely in the collection of funds, and I am not sure but that we owe a great deal to them and what they have done toward the general awakening of the special interest among the churches. But this is no more than might be expected, as it is woman's prerogative to be first and foremost in every good work, and she always succeeds at whatever she undertakes. The contributions which have come through the Treasurer's hands amount to \$2,652.47. Those sent up by Elder T. Harrison, agent for Foreign Missions, foot up \$1,559.50; while other amounts have been sent to Dr. Topper, direct from the churches, in all \$474.49, making a total of \$4,696.46. May the Lord incline our hearts to do more for Him in the future in this interesting, this important department of our labor. "*The field is the World,*" and we have been commanded, and are now permitted, if we will, to go "into all the world and preach the gospel to every creature." Together, with the above amounts for State and Foreign Missions, the following amounts have been collected, for

Education.....	\$ 1,771 83
Sunday Schools.....	1 803 11
Home Missions, (supposed to be).....	1,000 00
Wingate Memorial Hall	5,422 00
Endowment Wake Forest College	1,158 00
Pastors' Salaries.....	62,600 00
Evangelists.....	2,500 00
Miscellaneous collections.....	25,150 00
Besides all this, the brethren of the Western Convention have contributed this year for different objects not less than	25,000 00

RECAPITULATION.

For State Missions.....	\$ 54,155 15
“ Foreign “	4,696 46
“ Education.....	1,771 83
“ Sunday Schools	1,803 11
“ Domestic Missions.....	1,000 00
“ Other objects.....	121,830 00
Total	\$ 185,256 55

Respectfully submitted.

JOHN E. RAY, Sec. Board.

On motion of Dr. PRITCHARD, so much of the report as relates to Foreign Missions was made the special order for Friday night at 7 o'clock.

On motion of Bro. PACE, so much of the report as relates to State Missions was made the special order for this afternoon at 3 o'clock.

On motion of Dr. PRITCHARD, a committee of three was appointed to consider the propriety of appointing a separate committee on Foreign Missions. The committee is as follows: Elders PRITCHARD, WHITFIELD and RICHARDSON.

Elder DURHAM submitted the following report on the Semi-Centennial Services, which was adopted:

REPORT OF COMMITTEE ON SEMI-CENTENNIAL EXERCISES.

Our fathers lived, toiled and died. They did their God-given work and have passed to their reward. The hope that we shall meet them and be with them forever is cheering. We urge that all the facts of interest and profit connected with them and their work be celebrated, published and preserved. We think that the work of the Convention cannot reasonably allow more than one night for these special services. Our work for God and humanity is not in what our fathers did or how they did it,

but in the future as God may call us to it. One of the great differences between the Chinese and the American people is, that the former look back and the latter look forward. It has come ringing down the centuries from the lips of Jesus, "Remember Lot's wife," and from the Apostle Paul, "forgetting the things which are behind," "Who for the joy that was set before Him." "Not laying again the foundation but on to perfection." In these and many other like passages we see that our work, and our inspiration for it, is in the future. We recommend that Saturday night, (beginning at 7 o'clock,) be given to these services, and that the speakers appointed by the Boards of the Convention, and any who may see fit, be invited to address us on that occasion.

C. DURHAM, Chm'n.

The following report on Periodicals was submitted and made the special order for the afternoon immediately after the disposition of the report on State Missions :

REPORT ON PERIODICALS.

Your committee deem it unnecessary to argue the importance or the necessity of circulating a pure, religious literature among the Baptists of our State. It is an admitted fact that those members of the churches who are regular readers of the **BIBLICAL RECORDER**, the organ of the Baptists of North Carolina, are foremost in every good work.

This paper should be in every Baptist family in the State. It is a sound, fearless, and able defender and promoter of our denominational interests. We are glad to be able to report this year a wider circulation of the **RECORDER** among our people. Visiting as it does, more than 5,000 families in the State who can estimate the good already accomplished, and will yet accomplish when the influences set in motion shall come to fruition. Let the pastors see to it that every family in their churches reads the **RECORDER**.

We also commend the **FOREIGN MISSION JOURNAL**, published in Richmond, Va., and which may be obtained in clubs of four at 25 cents per copy. **KIND WORDS**, published in Macon, Ga., and **THE BAPTIST TEACHER**, as invaluable helps in church and Sunday School work.

Respectfully submitted,

THOS. G. WOOD,

W. L. WRIGHT,

W. A. NELSON,

E. FROST,

A. B. ADKINS.

Committee.

The Convention then adjourned with benediction by Dr. HUFHAM.

AFTERNOON SESSION.

The Convention was called to order by Vice-President J. B. TAYLOR. Prayer by Elder J. L. CARROLL.

Elder C. DURHAM introduced the following resolution:

Resolved, That a committee of seven be appointed to consider, and if in their judgment it may seem judicious, to report upon the interests of the State University.

The resolution was discussed by Brethren COHEN, DURHAM, BAILEY, SCARBOROUGH, REAMS, IVEY, DIXON, SKINNER and WHITFIELD.

On motion of Elder COHEN, the whole matter was indefinitely postponed.

The hour for the special order having arrived, the report of the Mission Board was taken from the table, and that portion relating to State Missions was considered.

On motion, the report was allowed to be amended whenever inaccuracies are discovered.

The subject was fully discussed by Brethren PACE, DIXON, BAILEY, SKINNER, RAY, F'ANSON, HUFHAM and R. R. MOORE.

Pending a vote upon the adoption of the report, the Convention adjourned, with benediction by Dr. SKINNER.

AT NIGHT,

The Convention assembled for religious worship at 7 o'clock.

Sermon by Elder A. C. DIXON, from Philippians 1st chap. and 21st verse: "For to me to live is Christ, and to die is gain."

THIRD DAY—MORNING SESSION.

FRIDAY, Nov. 19th, 1880.

The Convention assembled according to adjournment.
Devotional exercises conducted by Elder AMOS WEAVER.

After prayer by Dr. CURRY, the Convention was called to order by the PRESIDENT.

Rev. J. L. M. CURRY, D. D., President of the Foreign Mission Board of the Southern Baptist Convention, appeared and took a seat in the Convention.

Additional delegates were enrolled.

The subject of State Missions was resumed, and its discussion continued by Brethren COHEN, GWALTNEY, WHITFIELD and BOONE.

Pending the adoption of the report, the special order, the report of the Board of Education came up and was considered. The subject was discussed by Brethren TAYLOR, ELLYSON, CURRY, CARROLL, SKINNER and PRITCHARD.

A collection was taken up for Ministerial Education amounting to \$700.00 (all that was asked by the Board) as follows:

CONTRIBUTIONS FOR MINISTERIAL EDUCATION.

Elder C. E. Taylor.....	\$ 20 00	C. C. Newton.....	\$ 10 00
Elder F. H. Ivey, Goldsboro church.....	50 00	J. L. Carroll.....	20 00
First Raleigh church.....	100 00	Germain Barnard, (paid.)...	5 00
Second Raleigh church.....	25 00	G. W. Sanderlin, (paid.).....	5 00
T. D. Crawford.....	20 00	Elder H. Hatcher, (paid.)...	5 00
First Wilmington church..	20 00	H. W. Norris, (paid.).....	5 00
Charlotte church.....	20 00	Elder John Mitchell,	5 00
Oxford church,.....	20 00	H. F. Freeman, (paid.)	5 00
Winston church,.....	10 00	L. W. Bagley, (paid.).....	5 00
Elder J. A. Mundy,.....	20 00	Greensboro church,.....	10 00
Apex church,.....	20 00	T. W. Babb,.....	5 00
W. H. Pace,.....	20 00	Elder R. H. Graves, (paid.)	5 00
Elder F. H. Jones, (paid)...	10 00	Miss Minnie Kennedy,	5 00
Murfreesboro church,.....	10 00	P. A. Dunn.....	10 00
Shelby church,	20 00	Elder Thomas Carrick.....	10 00
G. J. Dowell,	20 00	Elder C. T. Bailey,.....	10 00
Conococton church,	10 00	Elder J. D. Hufham,.....	20 00
Newbern church,.....	20 00	A. B. Adkins,	5 00
C. D. Grandy.....	10 00	Miss B. Kennedy,.....	5 00
Elder J. S. Purefoy,.....	10 00	J. B. Brewer, (paid.).....	5 00
Lawson Knot, (paid)	5 00	Elder E. D. Mason, (paid.)..	5 00
Bethlehem church.....	10 00	Elder T. Harrison,.....	5 00
Elder A. C. Dixon, (paid)..	5 00	Mrs. Dr. Skinner,.....	5 00
Ezra Bowers, (paid.).....	5 00	A. M. Frazier, (paid.).....	5 00
		Miss Gunter, (paid.).....	5 00

The report was adopted.

That portion of the report of the Board of Missions relating to State Missions was then adopted.

The committee to nominate a Sunday School Board reported as follows:

J. S. ALLEN,	J. W. DENMARK,	J. M. POOL,
JOHN ARMSTRONG,	R. D. FLEMING,	JOHN E. RAY,
T. H. BRIGGS, jr.,	W. R. GWALTNEY,	T. E. SKINNER,
N. B. BROUGHTON,	J. M. HECK.	J. C. SCARBOROUGH,
J. M. BROUGHTON,	B. F. MONTAGUE,	W. W. VASS,
JAS. A. BRIGGS,	J. C. MARCOM,	S. OTHO WILSON.
JOHN W. COLE,	L. L. POLK,	

The report was adopted.

The committee to nominate the Board of Education reported as follows:

W. O. ALLEN,	L. R. MILLS.	W. G. RIDDICK.
J. M. BREWER,	J. B. POWERS,	W. B. ROYALL,
W. T. BROOKS,	T. H. PRITCHARD, D.D.	C. W. SCARBOROUGH,
L. CHAPPELL,	F. M. PUREFOY,	W. B. SMITH,
L. C. DUNN,	J. S. PUREFOY,	W. G. SIMMONS,
P. A. DUNN,	A. F. PUREFOY,	C. E. TAYLOR,
W. B. DUNN,	W. L. POTEAT,	A. R. VANN,
J. C. LEIGH,	WM. ROYALL, D.D.	

The report was adopted.

The following report on Home and Domestic Missions was read by the Secretary, and, on motion, was made the special order for to-morrow morning at 10 o'clock:

REPORT ON HOME AND DOMESTIC MISSIONS.

The great commission, "Go ye into all the world, &c.," of necessity includes every part of the earth where there is a heart to believe and a life to redeem. The grand success of the Board of Home Missions in the past, the enlarged sphere of its usefulness in the present, and the fond hopes it has aroused for the future, touchingly and forcibly appeal to us for larger contributions and more earnest prayers. Especially does it appeal to US AS NORTH CAROLINIANS, in view of the liberal help afforded us in times of our sorest need. We cordially endorse the recommendation that two thousand dollars be raised for this work by our State, and we further urge that any smaller amount would be unworthy of the high expectations which this our semi-centennial meeting has raised. The Board has entered into a contract, which the necessities of the field have forced upon them, to erect buildings for a "Manual Labor School" in the Indian Territory at a cost of \$10,000. They have sent our brother J. B. Hartwell, D.D., to California, with the understanding that he is to be supported by North and South Carolina. We consider it highly important that he should be liberally sustained, for the reason especially

that he is teaching the heathen in our own borders and preparing the way for them to bear back to their native land the glorious gospel of our Lord Jesus Christ. Brethren, let our efforts be fully equal to the demands made upon us, and let us, as faithful stewards of the living God, always be ready to render a strict account of our stewardship.

Respectfully submitted,

THE COMMITTEE.

The following report was submitted :

The committee appointed to consider the propriety of creating a Board of Foreign Missions for the Baptists of North Carolina, beg to recommend the appointment of such a Board, and would suggest that it be located in Wilmington.

Respectfully submitted,

T. H. PRITCHARD,
T. WHITFIELD,
J. B. RICHARDSON,
Committee.

It was moved that the report be adopted. Amended by a motion to lay the report on the table.

The amendment was lost by the casting vote of the PRESIDENT.

The report was then discussed by Brethren HUFHAM, TAYLOR, PRITCHARD, WHITFIELD and SKINNER, when the previous question was called for and sustained.

The main question was put and the report was not adopted.

The committee to nominate a Board of Missions reported as follows :

JOHN ARMSTRONG,	S. H. FLEMMING,	W. H. PACE,
J. H. ALFORD,	W. A. GRAHAM,	T. H. PRITCHARD.
C. T. BAILEY,	W. R. GWALTNEY,	H. W. REINHART,
NOAH BIGGS,	G. W. HARMAN,	J. E. RAY,
A. D. BLACKWOOD,	W. S. HARRIS,	R. R. SAVAGE,
N. B. BROUGHTON,	C. C. HAYMORE,	J. B. RICHARDSON,
J. S. BRIDGES,	J. M. HECK,	J. C. SCARBOROUGH.
T. W. BABB,	F. P. HOBGOOD,	N. L. SHAW,
H. A. BROWN,	J. D. HUFHAM,	T. E. SKINNER,
W. B. CLEMENT,	F. H. JONES.	T. T. SPEIGHT,
N. B. COBB,	J. D. JOYNER,	J. B. TAYLOR,
C. M. COOKE,	C. B. JUSTICE,	R. P. THOMAS,
H. C. DOCKERY,	J. C. LEIGH,	W. J. TOLAR,
E. L. DAVIS,	HAYNES LENNON,	W. D. WATSON,
A. C. DIXON,	R. H. MARSH,	JOHN WATSON,
P. A. DUNN,	B. F. MONTAGUE,	J. T. WEBB,
C. B. EDWARDS,	E. S. MOORE,	T. J. WIGGS,
F. W. EASON,	J. A. MUNDY,	J. WOMBLE, jr ,
E. FROST,	JOHN MITCHELL,	T. G. WOOD,
R. D. FLEMING.	W. A. NELSON,	T. WHITFIELD.

The report was adopted.

The following telegram was read from the Secretary of the Georgia Baptist State Convention :

To the Baptist State Convention in Session :

DEAR BRETHREN—My wife's sickness prevents my attending your body as Messenger from the Georgia Baptist Convention, as I hoped. We hope to have some of you to visit us at our Convention in Athens next April, and guarantee you Christian welcome. Colossians, 2d chap. 5th verse ; Romans, 15th chap., 14th verse ; Hebrews, 13th chap., 20th, 21st verses.

W. G. WHIDBY.

On motion, the President of the Convention was instructed to acknowledge the message and reply to telegram in suitable terms.

It was also moved and carried that Corresponding Messengers be appointed to the Georgia Baptist State Convention.

The Convention adjourned with benediction by Elder CARROLL.

AFTERNOON SESSION.

Convention called to order. Prayer by Eld. E. L. DAVIS.

Elder E. D. MASON, Professor of Theology in Shaw University, was invited to a seat in the Convention.

The report of the committee on Periodicals was read again by the Secretary, and the same was discussed by Brethren WEAVER, BAILEY, DODSON. GRAVES, FULFORD, HATCHER, McINTOSH, MASON, ELLYSON, HARRISON, BORST, UNDERWOOD and FRENCH.

The report was adopted.

The following resolution was introduced by Elder DURHAM and adopted :

Resolved, That the Foreign Mission Board of the Southern Baptist Convention be requested to appoint agencies for the collection of funds

in this State only on the recommendation of the Mission Board of this Convention.

Elder J. S. PUREFOY introduced the following :

It is a settled point that it is to the interest of all our churches, Associations, and to the kingdom of Christ, that there should be a large educational improvement among our young and rising ministry.

AND WHEREAS, The Trustees of Wake Forest College have arranged to give free tuition to all ministers, and has further provided a Bible or ministerial course and study at Wake Forest to which all are invited ; therefore

Resolved, That the Education Board be requested, by circulars sent to every church and Association, and by agents and sub-agents, to set on foot such measures as will induce the churches, through their Associations, to sustain from one to five beneficiaries each at Wake Forest annually.

The resolution was adopted.

Benediction by Elder SPEIGHT.

NIGHT SESSION.

According to announcement, the Convention met at 7 o'clock in Mass-meeting, to consider that portion of the report of the Mission Board which relates to Foreign Missions.

Prayer by Elder WHITFIELD.

The subject was discussed by Elder GRAVES, Missionary to China, and Dr. J. L. M. CURRY, President of the Board of Foreign Missions of the Southern Baptist Convention, Dr. PRITCHARD and Elder GWALTNEY.

A collection amounting to \$61.45 was taken up for the cause of Foreign Missions.

The Convention then adjourned with the benediction by Dr. CURRY.

FOURTH DAY—MORNING SESSION.

SATURDAY, NOV. 20th, 1880.

After the usual time spent in devotional exercises, conducted by Elder BOONE,

The Convention was called to order by the PRESIDENT.

Additional delegates were enrolled.

The committee to name the time and place of next session, reported the following:

Your committee on Time and Place of holding the next Baptist State Convention of North Carolina, recommend Winston as the place, and Wednesday after the second Sabbath in November, 1881, as the time of meeting.

Respectfully submitted,

J. W. F. ROGERS, Chm'n.

The committee to Nominate Preachers for the next session reported as follows:

To preach the Introductory Sermon—Rev. T. E. Skinner, D. D. Alternate—Rev. C. A. Jenkins.

To preach the Missionary Sermon—Rev. W. A. Nelson, D. D. Alternate—Rev. W. L. Wright.

The above reports were adopted.

The report of the committee on Home and Domestic Missions was taken from the table and discussed by Brethren McINTOSH, SKINNER, DIXON, SPEIGHT, GRAVES, DODSON and COHEN.

The report was adopted.

Elder ELIAS DODSON submitted the following report on Home Missions:

Since the Convention in Oxford, 1879, I have labored ten months and collected in cash \$1,067.74. My pledges amount to \$249.20.

E. DODSON.

After singing, the Convention adjourned with benediction by Elder HUFHAM.

AFTERNOON SESSION.

Convention met according to adjournment. Prayer by Elder HARRISON.

Elder RICHARDSON submitted the following resolution, which was adopted :

Resolved, That the Mission Board of this Convention be instructed to consider it as a part of their work to raise funds in North Carolina for the Home Mission Board of the Southern Baptist Convention in concert with the Corresponding Secretary of said Board.

The following report on obituaries was submitted by Dr. PRITCHARD, and after appropriate remarks by Brethren BAILEY, BABB, PRITCHARD, EASON, SKINNER, DIXON, HUFHAM, DURHAM, HARRISON and COHEN, the report was adopted by a rising vote :

The past year has been signalized by unusual mortality among the members of our Zion. Five ministers and eight prominent and useful laymen have been called to their reward since the Convention last assembled.

The eldest of the ministers was the Rev. Julius Terrell, of the Beulah Association, who died April 2d, full of years, as he was of labors for the honor of God.

Only a few years his junior was his friend and co-laborer in the same Association, Rev. John Robinson, who was born in Rockingham county, N. C., in 1804, and died at Mt. Airy, April 2d, 1880. He is said to have baptized *one thousand* persons during his ministry, among whom was the first, Mrs. Stephen A. Douglas, who gave the Baptists of the Northwest the grounds on which now stands the University of Chicago.

The Rev. George W. Purefoy, D.D., of the Mt. Zion Association, was also well advanced in years before he was taken home, having been born in 1809. He was of the tribe of Levi, his father, John Purefoy, his younger brothers, N. A. and J. S., and his nephew, A. F. Purefoy, all having been Baptist preachers. Dr. Purefoy preached but little for many years before his death, because of ill-health, but he was not idle, as the numerous and valuable productions of his pen testify. He seemed to be set for the defence of the gospel, and became the most voluminous author the Baptists of the State have yet produced.

Another father in Israel was the Rev. C. B. Young, who died in Sardis, Mississippi, September 22d, 1880. Thirty years ago he left Franklin county, and in his Southern home attained distinction and eminent usefulness. He was an uncle of brother C. B. Edwards, of the firm of Edwards, Broughton & Co., and as a life member of the Convention, merits worthy mention in our necrology of the year.

The fifth minister whose loss we are called on to mourn, was brother Thomas Bonner, of the Chowan Baptist Association. He was in the bloom of youth, had just left College and been ordained as pastor in

Tyrrell county, when it pleased the Lord to cut short a career which promised to be useful in a high degree.

Of the honored laymen, over whose graves we are called on to weep, Lockey Simmons was perhaps the oldest. He was born in Montgomery county, April 14, 1796, and died at Wake Forest College, January 23rd, 1880, having nearly attained his 84th year. He was a sweet singer in Israel, and a life-long friend of education. He left a legacy of land to Wake Forest College, and expressed a desire to be buried within the sound of the College bell.

Deacon David Justice was another saint who went home to glory in 1880. Afflicted and bereaved beyond the common lot of man for many years before his demise, he bore his trials with a quietness and even joyfulness of submission which put great honor upon our holy religion. He died at his home in Wake county. He was for many years a Trustee of Wake Forest College, and gave liberally for its relief when in great financial peril.

Deacon Philemon Taylor, of the Fayetteville church, the friend and co-laborer of Dr. James McDaniel, has also been called to his reward during the past year. While the Chowan Association laments those of her most honored laymen, cut down in the midst of their usefulness, James Newbold, of Perquimans, Edmund W. Ferebee, of Camden, and Chas. G. Manning, of Edenton, were all deacons in their churches, and while very different in character, were all men of marked excellencies.

Bro. Ferebee was a Trustee of the Chowan Baptist Female Institute, and the constant and generous supporter of that institution. Bro. Manning had been a Captain in the U. S. Navy, was a brother of W. H. Manning, State Senator from Gates county, and a brother of Chief Justice Manning of Louisiana, now U. S. Senator from that State, and was one of the truest, and noblest and most charitable of men.

Bro. Green Beckwith, a deacon of Holly Spring church, Raleigh Association, and brother R. S. Andrews, for many years treasurer of the Sandy Creek Association, have also passed away during the past year, good and faithful men each in his office in the church.

Dr. Godwin C. Moore, of Hertford county: This distinguished and estimable gentleman departed this life at Mulberry Grove, in Hertford county, on Thursday, 27th of May. Dr. Godwin Cotton Moore was indeed one of those men whose influence was wholly for good. His piety, charity and blameless misdemeanor early gave weight to conspicuous talents and social position. In legislative assemblies, in the Chowan Association, and as chairman of the Board of Trustees of the Baptist Female College at Murfreesboro, he was the embodiment of wise and devoted usefulness. For the larger portion of his entire manhood he was engaged in an extensive practice of medicine, where his skill as a physician was supplemented by an unending succession of well directed charities. Though but a layman, he was for forty years Moderator of the Chowan Association, and realized the beatitude of the peace-maker, by restoring kindly relations to distant churches, that frequently called him to arbitrate the matters at issue. No purer or blameless man ever lived in North Carolina. Through his long and useful career, his time and energies were given to a noble discharge of every public and private duty. Gentle, serene and non-complaining, even in direst pain and misfortune, he was ever the same.

“And thus he bore, without reproach,
The grand old name of gentleman.”

Your committee feel that God has been honored in the lives of these good men, and it would give us a melancholy pleasure to eulogize upon

their virtues and pay tributes to their memories worthy of their many excellencies, did the limits of such a report allow, but their reward is on high, and they need not the praises of men.

T. H. PRITCHARD,
AMOS WEAVER,
J. B. BOONE,
C. T. BAILEY,
JOHN RHODES,

Committee.

The SECRETARY read the following telegraphic communication from Rev. J. RUMPLE, President of the State Sunday School Convention :

SALISBURY, N. C., Nov. 20, 1880.

President Baptist State Convention :

State Sunday School Convention sends salutation, Titus 3d, 15th, and invites you to nominate five delegates and five alternates to the International Convention at Toronto.

J. RUMPLE, President.

The PRESIDENT was instructed to properly answer the dispatch.

On motion, the appointment of delegates was left with the Sunday School Board.

Elder J. B. BOONE introduced the following resolutions :

WHEREAS, We regard the making of Whiskey in Western North Carolina, under the present system, the chief obstacle to the dissemination of the gospel, in that it is grossly corrupting by causing persons to seek the avoidance of the revenue tax, and in various other ways evading and taking advantage of the laws, besides producing drunkenness with all its attendant evils, thus corrupting the morals of our people, and sapping the very foundation of virtue ; and whereas, a great quantity of grain is annually consumed in the making of said whiskey, which ought to be used in raising stock and thereby contribute to the material wealth of the State ; And whereas, a large body of men are annually engaged in making, manipulating and hauling said whiskey, which ought to be employed in farming, manufacturing, mining or some other honorable and useful employment, thereby enriching the State instead of impoverishing it, both in wealth and virtue ; therefore

Resolved, That we, the N. C. Baptist State Convention in session at Goldsboro, N. C., November 20th, 1880, respectfully memorialize and petition the Legislature of North Carolina to pass a law prohibiting the making of whiskey or distilling liquor of any other name from grain—corn, rye, wheat, oats, barley—in the State. And to attach such penalty as to render the prohibition efficient. And we do this on the ground of economy and the virtue of our people.

Resolved further, That we request all other religious denominations to unite with us in this memorial, and that they appoint committees to act with similar committees appointed by this Convention to present the memorial to the next session of our Legislature.

The resolutions were discussed by Brethren BOONE, POLK, EASON, WHITFIELD, SKINNER, PUREFOY and F. H. JONES.

Elder N. B. COBB offered the following as a substitute:

Resolved, That the Board of Missions be instructed to memorialize the next Legislature of North Carolina to pass a law to prohibit the making and selling of spirituous or malt liquors within the bounds of the State of North Carolina.

The substitute was discussed by Brethren CARROLL, POLK and others, and was adopted.

The following, introduced by Eld. DURHAM, was adopted :

Resolved, That the Treasurer of this Convention be allowed one hundred and fifty dollars for his services as such.

The PRESIDENT announced the following Corresponding Messengers to the Georgia Baptist State Convention : Elders T. E. SKINNER, F. H. IVEY, T. H. PRITCHARD, C. T. BAILEY and J. A. MUNDY.

The following report of the Financial Committee was submitted :

FINANCIAL REPORT.

Foreign Missions:

Yanceyville church,.....	\$ 18 00	
Midway church,.....	12 33	
D. M. McGugan,.....	10 00	
Public collection of the Convention.....	61 55	
Flat Rock church, (Yates fund).....	25 00	
		-----\$ 126 88

State Missions:

Midway church,.....	\$ 12 33	
Treasurer of Cedar Creek Association,.....	18 40	
D. M. McGugan,.....	10 00	
Rev. J. P. Mason,.....	20 00	
Matthew's church,.....	2 75	
Rev. J. B. Richardson, amount overpaid by Mission Board,.....	2 51	
Rev. A. L. Stough, amount overpaid by State Mission Board,.....	15 00	
Poplar Creek church,.....	5 50	
		-----\$ 86 49

Education:

Midway church,.....	\$ 12 34	12 34
Amount carried forward,.....		\$ 225 71

Brought forward,.....	§ 225 71
Coleraine church. (pledged at Association,).....	5 00
Middle Swamp church,.....	5 00
D. M. McGugan,.....	10 00
Cash collection by the convention,.....	114 71
Rev. T. Harrison,.....	5 00
Alex. Harris,.....	5 00
	-----§ 157 05
<i>Sunday Schools:</i>	
Milton church,.....	§ 3 50
Bethlehem Sunday School Missionary Society,.....	15 00
S. S. Institute 31 section Raleigh Assoc'n,.....	1 75
	-----§ 20 25
<i>California Missions:</i>	
Midway church,.....	§ 5 00
	-----§ 5 00
<i>Domestic Missions:</i>	
Midway church,.....	§ 5 00
	-----§ 5 00
Total,.....	§ 400 67

F. P. HOBGOOD,
W. B. SMITH,
E. FROST,

Elder A. C. DIXON offered the following resolution, which was adopted :

WHEREAS, We feel a deep interest in the work of the Oxford Orphan Asylum, and believe it is doing an inestimable amount of good;

AND WHEREAS, We believe that the Baptist people of the State will feel it to be not only a duty, but a privilege to contribute regularly to its support ; therefore

Resolved, That all our pastors are hereby earnestly requested to take up a collection at each of their churches at least once a year in behalf of this great and important work.

The Convention adjourned with benediction by Elder E. DODSON.

NIGHT SESSION.

The Convention assembled at 7 o'clock in Mass-meeting, for the purpose of commemorating the Fiftieth Anniversary of its existence and participating in its Semi Centennial exercises.

Prayer by Elder UNDERWOOD.

President COBB entertained the Convention with a brief sketch of the origin and organization of the body at Greenville, N. C., fifty years ago, and introduced Elder JOHN MITCHELL, who read an article upon Female Education prepared by the oldest living student of Wake Forest College, Prof. J. A. DELKE, of the Chowan Baptist Female Institute.

He was followed by Dr. T. H. PRITCHARD, in an address upon Wake Forest College—its past history, its usefulness, its claims, and its future prospects.

Dr. T. E. SKINNER closed the exercises of the evening with an interesting address upon the founders of Wake Forest College, and the duty of Baptists in this the Semi-Centennial Anniversary of the Convention.

Elder C. T. BAILEY introduced the following, which was adopted :

Resolved, That as a thank-offering to God for His mercies in the past, we determine here and now, on this, the Semi-Centennial of our organization as a Convention, to complete the Endowment of Wake Forest College.

The following resolutions were adopted :

Resolved, That the thanks of this Convention are due and are hereby cordially tendered to the citizens of Goldsboro, to the members of this church, and especially to the brethren and sisters of other denominations of the town, for the generous hospitality with which the members of this body have been welcomed and entertained ; also to the Methodist and Presbyterian brethren for the use of their houses of worship.

Resolved, That we return our hearty thanks also to the railroad authorities for reduced fare, and to the MESSENGER of this place, and the RALEIGH NEWS AND OBSERVER for their daily reports of our proceedings.

On motion, the Convention adjourned to meet again to-morrow night after the close of religious services. Long metre doxology. Benediction by Dr. PRITCHARD.

SABBATH.

According to appointment of the last Convention, the Missionary Sermon was preached in the

BAPTIST CHURCH

at 11 o'clock A. M., by Elder J. B. TAYLOR.

2:30 P. M.—Sunday School Mass-meeting. Addresses by Elders R. H. GRAVES, A. C. DIXON, R. T. VANN and Bro. C. M. COOKE.

4:30 P. M.—Woman's Mission Society. Address by Elder R. H. GRAVES.

7 P. M.—Sermon by Elder T. E. SKINNER.

PRESBYTERIAN CHURCH.

11 A. M.—Sermon by Elder W. H. McINTOSH.

7 P. M.—Sermon by Elder J. L. CARROLL.

METHODIST CHURCH.

11 A. M.—Sermon by Elder T. WHITFIELD.

7 P. M.—Sermon by Elder J. A. MUNDY.

COLORED METHODIST CHURCH.

11 A. M.—Sermon by Elder J. A. BIVENS.

Afternoon—Sermon by Elder J. W. F. ROGERS.

7 P. M.—Sermon by Elder R. A. MOORE.

COLORED BAPTIST CHURCH.

11 A. M.—Sermon by Elder E. L. DAVIS.

Afternoon—Sermon by Elder W. H. BANKS, (col.).

7 P. M.—Sermon by Elder AMOS WEAVER.

At the close of the religious exercises in the Baptist church, the Convention was called to order by the PRESIDENT, who announced that the regular business had been dispatched and the hour for parting had arrived. He expressed the wish and prayer that the blessings of the Almighty might rest upon the town and people of Goldsboro, and, in behalf of the Convention, tendered the warmest thanks for the generous hospitality shown the members.

He was followed by Elders E. L. DAVIS and A. D. COHEN in similar remarks.

It was

Resolved, That the Secretary be authorized to have printed the requisite number of copies of the Minutes, to send two copies to the Clerk of each Church in the Convention, and to draw on the Treasurer for the usual amount for his compensation.

The last parting words were made by Elder F. H. IVEY, pastor of the Goldsboro Church, who said the Convention had been to all a season of the sweetest re-union and tenderest fellowship. Its coming has been a blessing; our hearts had rejoiced and a feeling of sadness comes over us at the close of such a season of rejoicing and refreshing. He prayed the blessings of God to rest and abide upon one and all.

After singing "Blest be the tie that binds," and benediction by the PRESIDENT, the Convention adjourned *sine die*.

N. B. COBB, PRESIDENT.

WM. BIGGS, *Secretary*.

N. B. BROUGHTON, *Assistant Secretary*.

LIFE MEMBERS

OF THE

N.C. Baptist State Convention,

*By the payment of \$30 at one time, according to
amendment to Constitution made in Convention
at Oxford, October 22d, 1849.*

Allen, J. S.....	Raleigh.	Deans, Susanna	Murfreesboro.
Allen, Mattie O.....	Raleigh.	Devin, Elder R. I.....	Young's X R'ds.
Allen, W. O.....	Wake Forest.	Dixon, Elder A. C.....	Asheville.
Amis, Rufus.....	Henderson.	Dodd, Roxana M.....	Raleigh.
Bailey, Elder C. T.....	Raleigh.	Dodson, Elder E.....	Eagle Mills.
Baldwin, Elder Moses.....	Winston.	Douglas, Martin.....	.....
Ballenger, W. S.....	.....	Dickson, Elder J. W.....	Whiteville.
Beachum, Elder E. F.....	Franklinton	Dunn, J. R.....	Forestville.
Bennett, Elder D. K.....	Cool Spring.	Dunn, P. A.....	W. F. College.
Biddle, Mary E.....	Fort Barwell.	Dunn, S. H.....	Forestville.
Bingham, Amy.....	.....	Dunn, W. B.....	Forestville.
Blackwood, Elder A. D.....	Raleigh.	Dunn, L. C.....	Forestville.
Blake, Thomas W.....	Raleigh.	Dunn, E. S.....	Neuse.
Bogart, Elder C. P.....	.....	Durham, Elder C.....	Durham.
Bonner, Mrs. E.....	.....	Durham, Dr. L. N.....	Shelby.
Brewer, J. M.....	W. F. College.	Ellis, C. D.....	Edenton.
Brooks, Eld. W. T.....	W. F. College.	Ellis, J. W.....	Whiteville.
Broughton, N. B.....	Raleigh.	Edwards, C. B.....	Raleigh.
Broughton, Carolina R.....	Raleigh.	Faison, A. M.....	Warsaw.
Briggs, T. H., Jr.....	Raleigh.	Foote, J. H.....	Wilkesboro.
Briggs, Sarah Grandy.....	Raleigh.	Fowler, H. D.....	.....
Callendine, M. B.....	Raleigh.	Furlow, David.....	.....
Callendine, Mrs. M. B.....	Raleigh.	Godwin, B.....	Lumberton.
Carroll, Eld. J. L.....	Lexington, Va.	Graham, Susan W.....	Hillsboro.
Chapel, Edward.....	Raleigh.	Graves, W. B.....	Yanceyville.
Cheek, C. C.....	Ore Hill.	Griffith, Elder R. H.....	Charlotte.
Cobb, Elder N. B.....	Chapel Hill.	Grady, Susan.....	.....
Cobb, Elder J. H.....	.....	Grayson, Elder J. C.....	Bridgewater.
Crawford, T. D.....	Oxford.	Grandy, W. S.....	Oxford.
Cohen, Elder A. D.....	Carthage.	Grandy, T. T.....	Oxford.
Cook, W. L.....	.....	Gwaltney, Elder W. R.....	Raleigh.
Dalby, E.....	Durham.	Hicks, S. S.....	.....
Davis, Elder E. L.....	Olive Branch.	Hendrickson, C. R.....	Jackson, Tenn
Delke, Prof. J. A.....	Murfreesboro.	Hester, H.....	.....
Deans, J. T.....	Murfreesboro.		

- High, Delana.....
 Hill, Elder G. W.....Whiteville.
 Haden, Jas. W.....Linwood.
 Hicks, J. A.....
 Horne, S. R.....Morrisville.
 Hilliard, J. M.....Morrisville.
 Heck, Minnie C.....Raleigh.
 Heck, J. M.....Raleigh.
 Heck, George.....Raleigh.
 Heck, Mrs. Mattie.....Raleigh.
 Hoggard, Eld. J. N.....Murfreesboro.
 Howell, Elder J. K.....Raleigh.
 Howell, Virginia C.....Raleigh.
 Howell, J. M.....Kittrell's.
 Hardwick, Eld. J. B.....Bryan, Tex.
 Howard, Joseph.....
 Howard S. L.....Berea
 Hiden, Eld. J. C.....Smithfield, Va.
 Hufham, Eld. J. D.....Scotland Neck

 Ivey, Elder F. H.....Goldsboro.
 Ivey, Rufus J.....Raleigh.

 James, Elder J. J.....Yanceyville.
 Jackson, Elder J. B.....
 Jones, Eld. Aaron.....Richmond, Va.
 Jones, Rufus P.....
 Jones, Elder G. S.....Hendersonville.
 Jones, Elder F. H.....Yanceyville.

 King, Marcellus.....

 Lacy, Elder J. H.....
 Laton, Elder Jephtha.....
 Lawhon, Elder W. H. II.....Carthage
 Lennon, Elder H.....Bladenboro.
 Lindsay, W. R.....Madison.
 Lougee, Louis O.....Durham
 Lougee, Mrs. A. A.....Durham.
 Lougee, Mrs. C. E.....Raleigh.
 Lowmes, B.....Yanceyville.
 Luther, Elder J.....Harrisville.

 Marsh, Elder R. H.....Oxford.
 Mason, Elder J. P.....Chapel Hill.
 McAlpine, Elder H.....
 McDaniel, Elder R.....
 McCullers, Sarah S.....
 McDowell, Elder A.....Murfreesboro.
 McDowell, Mrs. M. A.....
 Meadows, F. M.....Henderson.
 Melvin, Arthur.....
 Mills, L. R.....W. F. College.
 Mills, Mrs. L. R.....
 Mitchell, Elder J.....Murfreesboro.
 Mitchell, W. W.....Winton.
 Mitchell, J. W.....Pitch Landing.

 Montagne, Elder J. E.....Bethel Hill.
 Moody, Elder R. H.....Collettsville.
 Monroe, Elder John.....Laurel Hill.
 Moore, Elder R. R.....Greensboro.
 Moore, E. S.....Selma.

 Neal, J. F.....
 Nowell, Elder W. C.....Clayton.

 Overby, Elder R. R.....Elizab' th City.

 Pace, W. H.....Raleigh.
 Pace, Mrs. M. Loula.....Raleigh.
 Poe, Elder E. A.....Morganton.
 Parker, W. C.....Murfreesboro.
 Pope, Ann L.....
 Poteat, James.....
 Plummer, Lucy.....
 Purefoy, Elder N. A.....Warrenton.
 Purefoy, Eld. J. S.....W. F. College.
 Purefoy, Eld. A. F.....
 Purefoy, Miss Emma J.....
 Powell, Absalom.....
 Pittman, Elder A. R.....Lumberton.
 Pritchard, Eld. J. P.....Crockett, Tex.
 Pritchard, Eld. T. H.....W. F. College.
 Pritchard, J. P., Jr.....Raleigh.

 Ransom, J. M.....
 Ray, Capt. Jas. S.....Neuse.
 Ray, John E.....Raleigh.
 Richardson, Eld. J. B.....High Point.
 Royall, Eld. Wm.....W. F. College.
 Royall, Eld. W. B.....W. F. College.
 Royall, Mrs. W. B.....W. F. College.
 Royster, Mrs. Mary W.....Raleigh.
 Russell, Isabella G.....

 Sanders, Elder B.....Lilesville.
 Savage, Elder R. R.....Murfreesboro.
 Scarborough, Daniel.....Eagle Rock.
 Scarborough, W. D.....
 Scarborough, J. C.....Raleigh.
 Scarborough, Eld. C. W.....W. F. Coll.
 Scott, C. R.....
 Simmons, Lydia.....
 Simmons, Prof. W. G.....W. F. College
 Skinner, Elder T. E.....Raleigh.
 Skinner, Mrs. Annie S.....
 Smith, W. B.....Forestville.
 Stough, Elder A. L.....Shelby.
 Stradley, Elder T.....Asheville.
 Stradley, Elder J. A.....Oxford.

 Taylor, Elder C. E.....W. F. College.
 Taylor, Mrs. C. E.....
 Taylor, Mary H.....

Taylor, Elder G. B. Rome, Italy.
 Taylor, Elder Jas. B. Wilmington.
 Taylor, Mary.
 Thomas, R. P. Pitch Landing.
 Timberlake, Mrs. Mary W.
 Towles, Miss Sallie. Raleigh.
 Tobey, Elder T. W. Camden, Ala.

Underwood, Elder F. R. Greensboro
 Upchurch, W. G. Raleigh.
 Upchurch, Mrs. Marks. Raleigh.

Vass, W. W. Raleigh.
 Vernon, Elder J. H. Cedar Grove.

Ward, J. J.
 Weaver, Elder W. G.
 White, Eld. J. B. Upper Alton, Ill.

White, Elder J. M. Clayton.
 Whitaker, Mrs. Harriet. Whitaker's.
 Williams, Jane P.
 Williams, Jeremiah W.
 Williams, Mrs. Sarah A. Raleigh.
 Williamson, B. P. Raleigh.
 Wilson, Miss Carrie. Raleigh.
 Wilson, Elder J. C. Merry Oaks.
 Womble, Jordan, jr. Raleigh.
 Womble, Mrs. Amy
 Womble, W. T.
 Woodard, Sarah

Yarbro, Eld. J. H. Burnt Chimney
 Yates, Wm Green Level.
 Yates, Eld. M. T. Shanghai, China.
 Yates, Mrs. M. T. " "

LIST

OF

BAPTIST MINISTERS IN NORTH CAROLINA.

1. BEULAH ASSOCIATION.

Brown, H. A.....Winston. Caudle, J. H.....Quaker Gap. Fontaine, P. H.....Reidsville. Fontaine, Wm. S.....Reidsville. Gourley, Robert.....Winston. Jones, F. H.....Yanceyville.	Kitchen, A. E.....Greensboro. Moore, R. R.....Greensboro. Oliver, P.....Little Yaddin. Vernon, J. T.....Madison. Vernon, J. H.....Bushy Fork. Walker, T. H.....Pelham.
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2. BRIER CREEK ASSOCIATION.

Adams, W. F.....Roaring River. Adams, J. P.....Jonesville. Barker, A. N.....New Hope. Brown, C. C.....Hamptonville. Burchum, G. M.....Elkin. Cheek, H.....Trap Hill. Comer, J. Q.....Trap Hill. Dowell, W.....Olin. Gilreath, A.....York Institute. Goforth, S. S.....Zimmerman. Goodin, A. H.....Sweet Home. Gray, W. F.....Hamptonville. Gwaltney, L. P.....Cedar Run. Gwyn, E. N.....Elkin.	Harris, W.....Judesville. Holler, I.....Zimmerman. Hughes, J.....Elkin. Jordan, Y.....New Hope. Logan, R. P.....Sweet Home. Myers, W. A.....Zion. Pardieu, W. H.....Elkin. Parris, T. W.....Eagle Mills. Redman, A.....New Hope. Rose, J. K.....Elkin. Segraves, W.....Jonesville. Wooten, R. W.....New Castle. Wright, T.....Zimmerman.
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3. BROWN CREEK ASSOCIATION.

Beasley, J.....Monroe. Bennett, J. L.....Beaver Dam. Bivens, J. A.....Monroe. Brassington, J. T.....Monroe. Caudle, A.....Lanesboro. Davis, E. L.....Olive Branch. Davis, A. C.....Olive Branch. Davis, J. W.....Polkton. Gurganious, J. W.....Wadesboro. Harrell, W. B.....Polkton.	Harrison, T.....Lilesville. Harman, G. W.....Wadesboro. James, B. H.....Olive Branch. King, H. B.....Fulwood's Store. King, J. E.....Monroe. Morton, S. D.....Ansonville. Newberry, T. B.....Rockingham. Owens, W. C.....Monroe. Phlfer, A.....Monroe. Snider, D. A.....Monroe.
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4. BRUSHY MOUNTAIN ASSOCIATION.

Green, J. B.....York Collegiate Inst. Greene, G. W.....Moravian Falls. Haynes, I. N.....Della Plains. Kearly, James.....Taylorsville. Land, L..... Oxford, I.....Downsville. Prevett, I. T.....Wilkesboro. Pool, C. C.....Taylorsville. Pool, J. B.....Taylorsville.	Pool, W. A.....Taylorsville. Pool, Wm.....Taylorsville. Powell, J. B.....Lenoir. Shell, J. T.....Petra Mills. Steele, R. L.....Taylorsville. Smith, I.....Lenoir. Thomas, I. W.....Jefferson. West, J. H.....Cedar Valley. Wilborn, D.....Boomer.
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5. CAPE FEAR ASSOCIATION.

Ayres, D. B.....Red Bank. Bennett, D. K.....Lumberton. Blanton, J. H.....Fair Bluff. Collins, S. D.....Antioch. Dow, D. B.....Lumberton. Edwards, A. A.....Easy Hill. Hill, G. W.....Whiteville. Hill, L. W.....Robeson's. Ivy, Stincoen.....Leesville. Jordan, W. T.....Lumberton. Kirton, J. W.....Gallivant's Ferry, S. C. Lennon, Haynes.....Bladenboro.	Lennon, J. P.....Robeson's. Martin, Norman.....Red Bank. McMillan, D. C.....Red Bank. McMillan, J. F.....Whiteville. Mercer, Noah.....Lumberton. Prevatt, Forney.....Lumberton. Prevatt, F. A.....Lumberton. Ray, D. J.....Whiteville. Register, J. M.....White Hall. Sessoms, R. M.....Lumberton. Stone, Isham.....Lumberton. Thompson, J. R.....Conwayboro, S. C.
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6. CATAWBA RIVER ASSOCIATION.

Abernathy, Wm	Happy Home.	Macomsoh, M. V.....	Morganton.
Brumfield,	Dallas.	Martin, B. H.....	Happy Home.
Bumgarner, J.....	Knob Creek.	Moody, R. H.....	Collettsville.
Carpenter, D.....	Double Shoals.	Poe, E. A.....	Marion.
Conway, D. W.....	Happy Home.	Prewitt, N.....	Knob Creek.
Hilderbrand, A.....	Warlick's Mills.	Whitener, P. A.....	Morganton.
Hilderbrand, I. M.....	Woodlawn.	Wilkie, G. J.....	Catawba Station.

7. CEDAR CREEK ASSOCIATION.

Beasley, John M.....	Fayetteville.	Martin, E.....	White Oak.
Beard, C. E.....	Fayetteville.	Melvin, W. S.....	White Oak.
Cashwell, C. S.....	Roslin.	Newton, Reuben.....	White Oak.
Cobb, J. H.....	Lumber Bridge.	Newton, D. N.....	White Oak.
Downing, J. B.....	Cedar Creek.	Pittman, A. R.....	Gray's Creek.
Fisher, J. G.....	Roslin.	West, W. C.....	Fayetteville.
Johnson, E. D.....	St. Pauls.		

8. CENTRAL ASSOCIATION.

Balley, C. T.....	Raleigh.	Purefoy, N. A.....	Wake Forest College.
Brooks, W. T., D.D.....	Wake F. College.	Purefoy, J. S.....	W. F. College.
Hocut, J. C.....	Dayton.	Royall, W. B.....	W. F. College.
Howell, J. K.....	Raleigh.	Skinner, Thos. E.....	Raleigh.
Pritchard, T. H., D.D.....	W. F. College.	Taylor, C. E.....	W. F. College.
Purefoy, A. F.....	W. F. College.		

9. CHOWAN ASSOCIATION.

Askew, Williamson.....	Jarvisburg.	Maget, W. L.....	St. John's.
Babb, Thomas W.....	Wiggin's X Roads.	Matthews, Jesse R.....	Pitch Landing.
Barber, B. F.....	Windsor.	McDowell, A.....	Murfreesboro.
Bogart, C. P.....	Edenton.	Mitchell, John.....	Murfreesboro.
Briggs, Wells.....	Shiloh.	Mizell, M. L.....	Windsor.
Bunch, Ephraim.....	Gatesville.	Overby, R. R.....	Elizabeth City.
Bunch, Jeremiah.....	Windsor.	Overton, W. C.....	Winton.
Burfoot, A. W.....	Shiloh.	Parker, H. B.....	Murfreesboro.
Fleetwood, J. C.....	Margarettsville.	Pearce, Edw'd.....	Merry Hill.
Harrell, David.....	Windsor.	Roberts, D. J.....	Hertford.
Hoggard, J. N.....	Murfreesboro.	Rochelle, J. J.....	Jackson.
Hoggard, Thomas.....	Pitch Landing.	Sanderlin, D.....	Woodville.
Horton, O. C.....	Elizabeth City.	Savage, R. R.....	Murfreesboro.
Hufham, J. D.....	Scotland Neck.	Speight, T. T.....	Wiggin's X Roads.
Jordan, W. P.....	Small's X Roads.	Tynch, Josephus.....	Edenton.
King, B. F.....	Windsor.	Vann, R. T.....	Enfield.
Leary, West.....	Edenton.	White, J. W.....	Merry Hill.
Lee, John P.....	Murfreesboro.	Williams, B. B.....	Coleraine.
Luke, J. M. C.....	Elizabeth City.	Wood, Thomas G.....	Winton.

10. EASTERN ASSOCIATION.

Albritton, J. T.....	Mt. Olive.	Ivey, F. H.....	Goldsboro.
Barlow, J. B.....	Wilmington.	Kennedy, W. M.....	Magnolia.
Best, Geo. S.....	Kenansville.	Leary, J. T.....	Beaufort.
Best, E. A.....	Richlands.	Matthews, O. M.....	Clinton.
Bland, Wm.....	Harrell's Store.	Nelson, C. J.....	Goldsboro.
Britt, J. L.....	Warsaw.	Newton, C. C.....	Herringsville.
Croom, H. M.....	Wallace.	Oliver, J. R.....	Mt. Olive.
Duncan, H. J.....	Clinton.	Sandling, R. C.....	Beaufort.
Eason, F. W.....	Newbern.	Stallings, J. N.....	Warsaw.
Faison, J. P.....	Harrell's Store.	Stewart, J. L.....	Clinton.
Faulkner, J. K.....	Kinston.	Utley, J.....	Morehead City.
Hufham, G. W.....	Warsaw.	Taylor, J. B.....	Wilmington.

11. FLAT RIVER ASSOCIATION.

Devin, R. I.....	Young's X Roads.	Montague, E. J.....	Centre Grove.
Horner, T. J.....	Henderson.	Montague, J. E.....	Bethel Hill.
Jenkins, C. A.....	Oxford.	Montague, J. P.....	Tally Ho.
Marsh, R. H.....	Oxford.	Stradley, J. A.....	Oxford.

12. FRENCH BROAD ASSOCIATION.

Ammons, John.....	Mars Hill.	McDevitt, P.....	Marshall.
Anderson, J. W.....	Mars Hill.	Metcalf, J.....	Ivy.
Bright, T.....	Marshall.	Morgan, S. J.....	Morgan Hill.
Briggs, W. K.....	Ivy.	Patterson, Robert.....	Stocksville.
Bradley, J. D.....	Vanceville.	Rollins, T. J.....	Marshall.
Bradley, W. M.....	Walnut Mountain.	Sams, L. W.....	Grantville.
Deweese, L.....	Mars Hill.	Whitt, Jesse.....	Mars Hill.
Hooker, J. W.....	French Broad.	Wild, J. R.....	Marshall.
McDevitt, J. M.....	Marshall.	Wallen, S.....	Marshall.

13. GREEN RIVER ASSOCIATION.

Davidson, A. D.....	Hicksville.	Lynch, A. O.....	Green Hill.
Denton, J. R.....	Dysartville.	McCurry, L.....	Dysartville.
Freeman, F. M.....	Logan's Store.	McFaddin, J. T.....	Rutherfordton.
Grayson, J. C.....	Bridgewater.	McMahan, A.....	Burnt Chimney.
Harrill, W.....	Burnt Chimney.	Pendergras, J. F.....	Marlon.
Harrill, H. D.....	Burnt Chimney.	Taylor, E. L.....	Rutherfordton.
Hamrick, F. C.....	Rutherfordton.	Taylor, J. H.....	Otter Creek.
Justice, C. B.....	Rutherfordton.	Trivett, S.....	Marion.
Justice, T. B.....	Mills Spring.	Wilkie, J.....	Rutherfordton.
Logan, W. H.....	Grassy Knob.	Yarbro, J. H.....	Burnt Chimney.

14. KING'S MOUNTAIN ASSOCIATION.

Bridges, J. M.....	Shelby.	Nelson, W. A.....	Shelby.
Campbell, T. J.....	Island Ford.	Pannell, Martin.....	Shelby.
Dixon, T.....	Shelby.	Poston, R.....	Shelby.
Elam, P. R.....	King's Mountain.	Poston, F. H.....	Shelby.
Iran, A. C.....	Shelby.	Pannell, D.....	Webb's Ford.
Jones, J. J.....	Webb's Ford.	Rollins, G. W.....	Green's Grove.
Moss, N. H.....	Cherryville.	Styers, J. P.....	Shelby.
McSwain, Wm.....	Shelby.	Stough, A. L.....	Shelby.
McSwain, A. A.....	Shelby.	Webb, G. M.....	Shelby.
McSwain, L. H.....	Antioch, S. C.	White, J. A.....	Shelby.

15. LIBERTY ASSOCIATION.

Hamner, W. H.....	Thomasville.	Roper, S. A.....	Jackson Hill.
Lanier, Benjamin.....	Plain Level.	Sheets, Henry.....	Salem Church.
Turner, Wm.....	Salem.	Stoker, A. P.....	Denton.
Morton, H.....	Milledgeville.	Thayer, W. N.....	Sanders' Hill.
Richardson, J. B.....	High Point.	Yarboro, A.....	Lexington.

16. LITTLE RIVER ASSOCIATION.

Betts, Allen.....	Winslow.	Campbell, A. N.....	Winslow.
Brunt, W.....	Lillington.	Churchill, O.....	Chalk Level.
Judd, H. D.....	Jonesboro.	Hunt, T. J.....	Norval.

17. MOUNT ZION ASSOCIATION.

Baldwin, Samuel.....	Snipe's Store.	Moore, George P.....	Pittsboro.
Cobb, N. B.....	Chapel Hill.	Mason, James P.....	Chapel Hill.
Durham, C.....	Durham.	Patterson, Richard A.....	Oaks.
Freeman, J. H.....	Durham.	Wilson, John C.....	Merry Oaks.
Howell, Jesse.....	Green Level.	Wright, W. L.....	Hillsboro.

18. PEE DEE ASSOCIATION.

Bennett, A. E.....	Ansonville.	Luther, J.....	Ansonville.
Bostick, W. M.....	Bostick's Mills.	McLendon, J. J.....	Ansonville.
Heathcock, U. F.....	Albemarle.	Monroe, John.....	Laurel Hill.
Jordan, James.....	Troy.	Saunders, B.....	Lillesville.
Littleton, I.....	Albemarle.	Wright, D.....	Troy.
Littleton, James R.....	Albemarle.	Wilhoit, G. O.....	Ansonville.

19. RALEIGH ASSOCIATION.

Blackwood, A. D.....	Raleigh.	Marcom, Jas. C.....	Ballentine's Mills.
Baber, B. D.....	Smithfield.	Maynard, J. R.....	Morrisville.
Davis, J. D.....	Smithfield.	Nowell, W. C.....	Clayton.
Dowell, George J.....	Cary.	Olive, Johnson.....	Holly Springs.
Ellington, J. C.....	Clayton.	Radford, Levi.....	Boon Hill.
Gwaltney, W. R.....	Raleigh.	Rogers, J. W. F.....	Apex.
Holleman, J. M.....	Apex.	Weaver, Amos.....	Clayton.
Hatcher, H.....	Raleigh.	Young, T. W.....	Morrisville.
Lovett, W.....	Princeton.		

20. ROAN MOUNTAIN ASSOCIATION.

Buchanan, J.....	Bakersville.	Honeycutt, S.....	Burnsville.
Buchanan, H. L.....	Bakersville.	Honeycutt, W. A.....	Ivy.
Collis, S. M.....	Bakersville.	Pinner, E.....	Burnsville.
Collis, James.....	Bakersville.	Robertson, W.....	Ledger.
Green, S. M.....	Bakersville.	Silver, J.....	Ledger.
Honeycutt, Samuel.....	Burnsville.	Silver, T.....	Burnsville.

21. ROCKY RIVER ASSOCIATION.

Caloway, A. G.....	Albemarle.	Russell, W. W.....	Albemarle.
Foreman, C. C.....	Albemarle.	Solomon, W.....	Albemarle.
James, R. H. H.....	Olive Branch.	Whitlock, L. A.....	Albemarle.
Littleton, R. J.....	Albemarle.	Williams, E. C.....	Clear Creek.

22. SALEM ASSOCIATION.

Beck, A. W.....	Davidson River.	McCarthy, W. C.....	Hendersonville.
Bowen, N.....	Hendersonville.	Mintz, William.....	Hendersonville.
Brooks, G. W.....	Brevard.	Morgan, E.....	Laurel Fork.
Connally, J. K.....	Asheville.	Morgan, E. J.....	Laurel Fork.
Dixon, A. C.....	Asheville.	Nelson, D. B.....	Hendersonville.
Israel, D. Y.....	Laurel Fork.	Stradley, Thomas.....	Asheville.
Jones, R. T.....	Flat Rock.	Wells, W. Wiley.....	Best.
Jones, G. S.....	Hendersonville.	Wilkie, W. J.....	Bear Wallow.
Jordan, F. M.....	Hendersonville.		

23. SANDY CREEK ASSOCIATION.

Baldwin, T. M.....	Franklinsville.	King, W. G.....	Osgood.
Calder, J. W.....	Harper's X Roads.	Lawhon, W. H. H.....	Carthage.
Cohen, A. D.....	Carthage.	Murchison, D. C.....	Egypt.
Crutchfield, E.....	Columbia.	Moore, R. A.....	Pittsboro.
Gilmore, S.....	Egypt.	Pugh, J. M.....	St. Lawrence.
Hackney, D.....	St. Lawrence.	Smith, J. L.....	St. Lawrence.
Hackney, J. D.....	St. Lawrence.		

24. SOUTH YADKIN ASSOCIATION.

Boone, J. B.....	Statesville.	Griffith, R. H.....	Charlotte.
Boothe, J. H.....	Dallas.	Lambeth, Wm.....	Salisbury.
Bennett, D. K.....	Cool Spring.	Marsh, J. B.....	Catawba.
Conrad, S. F.....	Mocksville.	Redwine, J. F.....	Fork Church.
Crews, R. W.....	Farmington.	Rooke, T. J.....	Mooresville.
Daniel, S. A.....	Jerusalem.	Whitfield, T.....	Charlotte.
Fulford, W. J.....	Cool Springs.		

25. TAR RIVER ASSOCIATION.

Blake, W. T.....	Weldon.	Mundy, J. A.....	Warrenton.
Barkley, J. G.....	Rocky Mount.	Newell, G. W.....	Mapleville.
Barrett, W. A.....	Franklinton.	Perkinson, L. C.....	Warren Plains.
Burwell, Jeff.....	Kittrell's.	Pernell, M. R.....	Franklinton.
Carrick, Thomas.....	Greenville.	Pitchford, J. A.....	Warrenton.
Duke, G. M.....	Hilliardston.	Pernell, P. H.....	Louisburg.
Freeman, Malcus.....	Louisburg.	Vann, R. T.....	Enfield.
Glenn, D. A.....	Littleton.	Willcox, A. G.....	Brinkleyville.
Harper, R. D.....	Castalia.	Wester, Daniel.....	Louisburg.

26. TRANSYLVANIA ASSOCIATION.

Blythe, James.....	Blue Ridge.	Duckworth, J. H.....	Brevard.
Corn, A. J.....	Hendersonville.	Patterson, H.....	Hendersonville.

27. TUCKASIEGE ASSOCIATION.

Allison, E.....	Waynesville.	Ensley, W.....	Webster.
Berry, W. C.....	East Laport.	Harrington, S. H.....	Franklin.
Brendle, E. D.....	Webster.	Haynes, W.....	Pigeon River.
Brown, M. M.....	East Laport.	Hooper, L. W.....	Rich Mountain.
Buchanan, C. S.....	Webster.	Jackson, John.....	Qualla Town.
Buchanan, J. L.....	Webster.	Justice, A. A.....	West's Mills.
Carter, T.....	Head of Tennessee, Ga.	Long, M. P.....	Wekle's Store.
Compton, M. C.....	Forks of Pigeon.	Long, John.....	Qualla Town.
Conner W. H.....	Ocona Luffy.	Marshall, J. A.....	Hamburg.
Deweese, Wm.....	Aquone.	May, M.....	Aquone.

TUCKASEIGE ASSOCIATION—Continued.

Mingus, C. B.	Pigeon River.	Rickman, P. R.	West's Mills.
Owen, S. C.	Rich Mountain.	Sentell, R. A.	Waynesville.
Owen, John	Hamburg.	Salts, J. M.	Charleston.
Owl, Suate	Qualla Town.	Williams, C.	Pigeon River.
Queen, B. N.	Wolf Mountain.	Woodard, J. S.	Burning Town.
Queen, L.	Rich Mountain.	Wright, I. D.	Franklin.
Ryce, J. V.	Forks of Pigeon.	Young, P. R.	Fines' Creek.

28. WACCAMAW ASSOCIATION.

Bennett, Joel	Shalotte.	Holmes, H. H.	Conwayboro, S. C.
Gore, D. N.	Whiteville.	Millican, Nathan	Shalotte.

29. YADKIN ASSOCIATION.

Angel, J. J.	Boonville.	Haymore, C. C.	Mt. Airy.
Adams, E. J.	Mt. Nebo.	May, Samuel	Cross Roads.
Baldwin, Moses	Winston.	May, S. S.	Cross Roads.
Brown, W. G.	Hamptonville.	Poindexter, T. H.	Richmond Hill.
Brown, S. D.	Hamptonville.	Rose, J. K.	Elkin.
Chaffin, Nathan S.	Calahaln.	Thompson, K.	Edwardsville.
Castepbens, T. D.	Mt. Nebo.	Vipperman, J. H.	Mt. Airy.
Lewellyn, James H.	Dobson.	Woodruff, W. B.	Elkin.

A BRIEF SKETCH

OF

BAPTIST HISTORY IN NORTH CAROLINA.

BY REV. T. H. PRITCHARD, D. D.

Morgan Edwards tells us that there were Baptists in the colony of North Carolina as early as 1695, and Dr. Hawks, in his history of North Carolina (vol. 2, pp. 63 and 64), gives the names of a number of very respectable Baptists in the Albemarle region in 1723, and among them two Baptist preachers are mentioned—Paul Palmer and William Burgess. Moore, in his history of North Carolina, suggests that these Baptists came from eastern Virginia, and with the Quakers, who settled in the same section, were driven out by the persecution of Governor Berkeley.

The first Baptist church of which we have any account, was organized by Paul Palmer, in Camden county, in 1727, and was called Shiloh, which name it still bears. Two years afterwards the church at Meherrin, in Hertford county, was constituted.

The next settlement of Baptists in North Carolina was that of Shubal Stearns, who came from Berkeley county, Va., and formed the church at Sandy Creek in Chatham county, then Guilford, in 1754.

There was a Baptist church at Grassy Creek in Granville county, in 1755, organized perhaps by Stearns on his way to the interior of North Carolina. The Sandy Creek Association was formed of *nine* churches in 1758, and the Kehoukee Association of *eight* churches in 1765, and there were not less than *forty* churches of Baptists in North Carolina at the beginning of the Revolution in 1776, and the Baptists to a man, to their honor be it spoken, were firm supporters of the colonies against the encroachments of the crown.

That there was a most aggressive and enterprising spirit of missions among these early churches is attested by the rapid progress of Baptist principles in the State, but so far as we know, there was no effort made to unite the churches in any general work till 1814, when in the central part of the State, a society was formed for the promotion of the cause of missions at home and abroad, and the renowned Robert T. Daniel was appointed agent, at a salary of \$300 a year. This society prospered for a time, but expired of apathy, at Sandy Creek church, in 1823.

About 1826 or '27, another effort was made to unite the denomination by the organization of the "*Baptist Benevolent Society of North Carolina.*" This society met in Greenville, Pitt county, in 1829, and as the records show, was merged into the State Convention in 1830, in the same place.

Of the fourteen historic names, who organized the Convention, but little is known of R. M. Guffie, R. S. Long, Thomas Mason, George Stokes and H. Austin, but their names will go down to posterity linked with a most important event in the history of the denomination, and will be fondly cherished by future generations.

The other constituent members of the Convention are better known, and it is meet, on this our jubilee year, that we commemorate their virtues by some permanent record.

Patrick W. Dowd was a native of Moore county, was educated at Columbian College, D. C., was for some years the pastor of the First Baptist church of Raleigh, and for many years before his death, the popular Moderator of the Raleigh Association.

William P. Biddle was a native of Virginia, came to North Carolina in early life, married and settled in Craven county, and lived to a good old age, honored for his usefulness and revered for his piety.

Samuel Wait, D. D., was a native of New York, was educated at Columbian College, D. C., came to North Carolina as pastor of the New Berne church in 1827, was for four years the agent of the Convention, was the founder of Wake Forest College, the first President of Oxford Female College, and pronounced by high authority the most useful man who has ever lived in North Carolina.

John Armstrong, who was also from the north, was pastor in New Berne for a time, for three years was professor in ancient languages in Wake Forest College, spent three years in Europe, and on his return settled as pastor of the church in Columbus, Miss., where he died about 1842.

Thomas Meredith was an apprenticed tinner boy in Philadelphia, when Dr. Staughton took notice of him, and educated him at Columbian College. He settled as pastor in New Berne in 1823—spent a year or two in Savannah, Ga.; returned to North Carolina, and became pastor in Edenton in 1825; originated the *Baptist Interpreter* in 1832, which was merged into the *Biblical Recorder* in 1834, and removed to New Berne in 1835. About 1836 he brought the paper to Raleigh, where he edited it with distinguished ability till 1850, when he died. Mr. Meredith was the author of the constitution of the Convention, as with slight changes it now stands, and wrote the masterly address to the Baptists of the State, which was appended to the minutes of the first session of that body.

James McDaniel, D. D., was a native of Cumberland county; the founder and for thirty years the pastor of the Fayetteville Baptist church, and for nineteen years the President of that Convention he helped to form. Peter P. Lawrence was long permitted to live as an active officer of his church at Tarboro, and a regular attendant upon the sessions of the Convention. Charles W. Skinner was one of the first trustees and most liberal friends of Wake Forest College. He was the father of Dr. T. E. Skinner. He gave \$500.00 towards the erection of a college building; \$250.00 towards paying for the farm, and for the convenience of the college he spent \$3,000 in the erection of the house Prof. W. G. Simmons now occupies. He also gave a bell to the college, and in 1856 gave \$5,000.00 to the endowment of the college, and he was as generous to all other enterprises of benevolence as he was to the college.

R. J. Blount bequeathed his entire estate, worth \$10,000.00, at the death of his widow, to Wake Forest College.

The spirit which animated these men of God may be seen from the following statement, made many years after by the venerable Dr. Wait: "A friendly conversation was held, and the conclusion to which the brethren came, without a dissenting voice was, that the time had come to form a Convention for the entire State. Never in all my life have I seen manifested a better spirit than was exhibited on that occasion. * * * * Before a resolution to adjourn was passed an opportunity was given for remarks—a very general conversation followed. All felt and expressed the necessity of preserving the most friendly relations among ourselves. One point I remember was pressed with much earnestness, and concurred in by all, which was a most rigid adherence to the Constitution. All agreed that no departure from it could for a mo-

ment be allowed without the consent of all concerned. We also settled another principle: we determined that we would have no noisy contention with any one."

The most important session of the Convention was that held with Reeves' Chapel, Chatham county, in 1832, when the *Biblical Recorder* and Wake Forest College were projected; that at Dockery's Meeting House, Richmond county, in 1833, which continued six days, and besides other important business, appointed the first Board of Trustees of Wake Forest College; and the one held in Raleigh in 1856, when \$47,000.00 was raised for various objects and the endowment of our college secured.

The Convention has held its sessions at the following places since its organization in Greenville, in 1830:

In 1831—At Rogers' Cross Roads, Wake county, April 15th–18th. Rev. P. W. Dowd, President; Rev. John Armstrong, Cor. Secretary; N. G. Smith, Recording Secretary; Henry Austin, Treasurer.

In 1832—At Reeves' Chapel, Chatham county, August 3rd–7th. Rev. W. P. Biddle, President; N. G. Smith, Rec. Sec'y; Rev. John Armstrong, Cor. Sec'y; Henry Austin, Treasurer.

In 1833—At Dockery's Meeting House, November 1st–6th. Rev. W. P. Biddle, President; Rev. John Armstrong, Cor. Sec'y; Rev. A. J. Battle, Rec. Sec'y; Charles McAllister, Treasurer.

In 1834—At Cashie church, Bertie county, Nov. 1st–5th. Hon. Alfred Dockery, President; Rev. John Armstrong, Cor. Sec'y; Rev. A. J. Battle, Rec. Sec'y; Charles McAllister, Treasurer.

In 1835—At Union Camp Ground, then Rowan, now Davie county, Nov. 3rd–6th. Hon. Alfred Dockery, President; Rev. John Armstrong, Cor. Sec'y; Rev. James McDaniel, Rec. Sec'y; Wm. Roles, Treasurer.

In 1836—At Country Line church, Caswell county, Nov. 11th–15th. Hon. Alfred Dockery, President; Rev. John Armstrong, Cor. Sec'y; Rev. James McDaniel, Rec. Sec'y; Rev. A. J. Battle, Treasurer.

In 1837—At May's Chapel, Chatham county, Nov. 3rd–7th. Hon. Alfred Dockery, President; Rev. W. H. Jordan, Cor. Sec'y; Rev. James McDaniel, Rec. Sec'y; Rev. A. J. Battle, Treasurer.

In 1838—At Brown's Chapel, Sampson county, Nov. 3rd–7th. Hon. Alfred Dockery, President; Rev. W. H. Jordan, Cor. Sec'y; Rev. Jas. McDaniel, Rec. Sec'y; Rev. A. J. Battle, Treasurer.

In 1839—At Grassy Creek church, Granville county, Nov. 1st–4th. Hon. Alfred Dockery, President; Rev. W. H. Jordan, Cor. Sec'y; Rev. James McDaniel, Rec. Sec'y; Rev. A. J. Battle, Treasurer.

In 1840—At Johnston Liberty, Johnston county, October 2d–5th. Hon. Alfred Dockery, President; Rev. W. H. Jordan, Cor. Sec'y; Rev. A. J. Battle, Treasurer.

In 1841—At Johnston Liberty, Johnston county, Oct. 15th–18th. Hon. Alfred Dockery, President; Rev. W. H. Jordan, Cor. Sec'y; Rev. James Daniel, Rec. Sec'y; Rev. A. J. Battle, Treasurer.

In 1842—At Meherrin church, Hertford county, Oct. 14th–18th. Rev. T. Meredith, President; W. H. Jordan, Cor. Sec'y; Rev. J. J. Finch, Rec. Sec'y; J. S. Purefoy, Treasurer.

In 1843—At Boiling Spring Camp Ground, Henderson county, October 13th–17th. Rev. Thomas Meredith, President; Rev. W. H. Jordan, Cor. Sec'y; J. J. Finch, Rec. Sec'y; Rev. James S. Purefoy, Treasurer.

At this session of the Convention a Board of Managers was appointed, consisting of eighteen prominent brethren, and for the first time a list of the ministers of the State was published in the minutes of the Convention.

In 1844—At Raleigh, October 18th–22nd. Hon. Alfred Dockery, President; S. J. Wheeler, Cor. Sec'y; Rev. J. B. White, Rec. Sec'y; Rev. J. S. Purefoy, Treasurer.

In 1815—At Raleigh, October 17th–20th. Rev. T. Meredith, President; Rev. J. J. Finch, Rec. and Cor. Sec'y; Rev. J. S. Purefoy, Treasurer.

In 1846—Raleigh, October 15th–20th. Rev. Thomas Meredith, President; Rev. J. J. Finch, Rec. and Cor. Sec'y; Rev. James S. Purefoy, Treasurer.

In 1847—Friendship church, Cumberland county, October 14th–18th. Hon. Alfred Dockery, President; Rev. J. J. Finch, Cor. Sec'y; N. J. Palmer, Rec. Sec'y; Rev. J. S. Purefoy, Treasurer.

In 1849—At Oxford, October 18th–22d. Rev. James McDaniel, D. D., President; Rev. Wm. A. Shaw, Corresponding Secretary; N. J. Palmer, Recording Secretary; Rev. J. S. Purefoy, Treasurer; Rev. W. T. Brooks, Auditor.

In 1850—At Louisburg, October. Rev. James McDaniel, D. D., President; Rev. Wm. A. Shaw, Corresponding Secretary; N. J. Palmer, Recording Secretary; Rev. J. S. Purefoy, Treasurer.

In 1851—Wilmington, October. Rev. James McDaniel, D. D., President; Rev. J. H. Lacy, Corresponding Secretary; N. J. Palmer, Recording Secretary; Rev. J. S. Purefoy, Treasurer.

In 1852—Smithfield, October. Rev. James McDaniel, D. D., President; Rev. John H. Lacy, Corresponding Secretary; N. J. Palmer, Recording Secretary; Rev. J. S. Purefoy, Treasurer.

In 1853—At Newbern, October. Rev. James McDaniel, D. D., President; Rev. A. McDowell, Corresponding Secretary; N. J. Palmer, Recording Secretary; Rev. J. S. Purefoy, Treasurer.

In 1854—Fayetteville, October. Rev. J. McDaniel, D. D., President; Rev. A. McDowell, Corresponding Secretary; W. J. Palmer, Recording Secretary; Rev. J. S. Purefoy Treasurer.

In 1855—Warrenton, November. Rev. J. McDaniel, D. D., President; Rev. A. McDowell, Corresponding Secretary; W. J. Palmer, Recording Secretary; Rev. J. S. Purefoy, Treasurer.

In 1856—Raleigh, November. Rev. Jas. McDaniel, D. D., President; Rev. W. M. Wingate, D. D., Corresponding Secretary; Rev. G. W. Johnson, Recording Secretary; Rev. J. S. Purefoy, Treasurer.

In 1857—Hertford, Perquimans county, November. Rev. James McDaniel, D. D., President; Rev. W. M. Wingate, D. D., Corresponding Secretary; Rev. J. B. Solomon, Rec. Secretary; Rev. J. S. Purefoy, Treasurer.

In 1858—Raleigh, November. Rev. Jas. McDaniel, D. D., President; Rev. T. E. Skinner, D. D., Corresponding Secretary; Rev. J. B. Solomon, Recording Secretary; Rev. J. S. Purefoy Treasurer.

In 1859—Charlotte, November. Rev. J. McDaniel, D. D., President; Rev. A. J. Emerson, Corresponding Secretary; Rev. J. B. Solomon, Recording Secretary; J. S. Purefoy Treasurer.

In 1860—Goldsboro, November. Rev. Jas. McDaniel, D. D., President; Rev. B. F. Marable, Corresponding Secretary; Rev. W. T. Brooks, D. D., Recording Secretary; Rev. J. S. Purefoy, Treasurer.

In 1861—Raleigh, November. Rev. J. McDaniel, D. D., President; Rev. W. T. Brooks, D. D., Recording Secretary; Rev. J. S. Purefoy, Treasurer.

In 1862—Raleigh, October. Rev. Jas. McDaniel, D. D., President; Rev. J. D. Hufham, D. D., Recording Secretary; Rev. N. B. Cobb, Superintendent Army Colportage; Rev. J. S. Purefoy, Treasurer.

In 1863—Raleigh, October. Rev. Jas. McDaniel, D. D., President; Rev. J. D. Hufham, D. D., Recording Secretary; Rev. N. B. Cobb, Superintendent Army Colportage; Rev. J. S. Purefoy, Treasurer.

In 1864—Warrenton, October. Rev. J. McDaniel, D. D., President; Rev. J. D. Hufham, D. D., Recording Secretary; Rev. N. B. Cobb, Corresponding Secretary; Rev. J. S. Purefoy, Treasurer.

In 1865—Forestville, November. Rev. Jas. McDaniel, D. D., President; Rev. J. D. Hufham, D. D., Recording Secretary; Rev. J. S. Purefoy, Treasurer; Rev. W. T. Walters, D. D., Auditor.

In 1866—Raleigh, May. Rev. Jas. McDaniel, D. D., President; Rev. J. D. Hufham, D. D., Recording Secretary; Rev. J. S. Purefoy, Treasurer; Rev. W. T. Walters, D. D., Auditor.

In 1866—Wilmington, November. Rev. Jas. McDaniel, D. D., President; Rev. J. D. Hufham, D. D., Recording Secretary; Rev. W. T. Walters, D. D., Corresponding Secretary; Rev. J. S. Purefoy, Treasurer.

In 1867—Goldsboro, October. Rev. Jas. McDaniel, D. D., President; Rev. J. L. Carroll, Recording Secretary; Rev. W. T. Walters, D. D., Corresponding Secretary; Rev. J. S. Purefoy, Treasurer.

In 1868—Hillsboro, October. Rev. S. G. Mason, President; Rev. J. L. Carroll, Secretary; Rev. W. T. Walters, D. D., Corresponding Secretary; Rev. J. S. Purefoy, Treasurer.

In 1869—Newbern, November. Rev. W. T. Brooks, D. D., President; Rev. J. L. Carroll, Secretary; Rev. W. T. Walters, D. D., Corresponding Secretary; Rev. J. S. Purefoy, Treasurer.

In 1870—In Raleigh, November. Rev. W. T. Brooks, D. D., President; Rev. J. L. Carroll, Recording Secretary; Rev. J. D. Hufham, D. D., Corresponding Secretary; Rev. J. S. Purefoy, Treasurer; Rev. Wm. Royall, D. D., Auditor.

In 1871—Charlotte, November. Rev. W. T. Brooks, D. D., President; Rev. N. B. Cobb, Recording Secretary; Rev. J. D. Hufham, D. D., Corresponding Secretary; Rev. J. S. Purefoy, Treasurer; Rev. William Royall, D. D., Auditor.

In 1872—Fayetteville, November. Rev. W. T. Brooks, D. D., President; Rev. N. B. Cobb, Recording Secretary; Rev. J. D. Hufham, D. D., Corresponding Secretary; J. G. Williams, Treasurer; Rev. W. T. Walters, D. D., Auditor.

In 1873—Warrenton, November. Rev. W. T. Brooks, D. D., President; Rev. N. B. Cobb, Recording Secretary; Rev. J. D. Hufham, D. D., Corresponding Secretary; John G. Williams, Treasurer.

In 1874—Wilmington, November. Col. J. M. Heck, President; Rev. N. B. Cobb, Recording Secretary; Rev. J. B. Richardson, Corresponding Secretary; John G. Williams, Treasurer.

In 1875—Shelby, November. Hon. John Kerr, President; Rev. J. D. Hufham, D. D., Recording Secretary; Rev. J. B. Richardson, Corresponding Secretary; John G. Williams, Treasurer.

In 1876—Raleigh, November. Hon. C. M. Cooke, President; Rev. J. D. Hufham, D. D., Recording Secretary; Rev. J. B. Richardson, Corresponding Secretary; John G. Williams, Treasurer.

In 1877—Durham, November. Hon. John Kerr, President; Rev. J. D. Hufham, D. D., Recording Secretary; Rev. J. B. Richardson, Corresponding Secretary; N. B. Broughton, Treasurer.

In 1878—Charlotte, November. Hon. William A. Graham, President, William Biggs, Recording Secretary; Jordan Womble, Treasurer.

In 1879—Oxford, November. Rev. N. B. Cobb, President; William Biggs, Recording Secretary; B. F. Montague, Treasurer.

In 1880—Goldsboro, November 17th. Rev. N. B. Cobb, President; William Biggs, Recording Secretary; B. F. Montague, Treasurer.

PROGRESS OF THE BAPTISTS IN NORTH CAROLINA.

Dr. Wait states that when the Convention was formed there were *fourteen Associations* and about fifteen thousand Baptists in the State. There are now 180,000 Missionary Baptists in North Carolina, of whom not more than 80,000 are constituents of this Convention. Twenty thousand belong to the Western, which comprehends the sixteen counties west of the Blue Ridge, and the Convention of colored Baptists of the State embraces thirty-two Associations and probably 80,000 communicants. Truly a marvellous growth in fifty years!

APPENDIX.

Proceedings of the Baptist State Convention of North Carolina, held in Greenville, March, 1830.

To the Baptists of North Carolina :

BRETHREN IN CHRIST :—The annexed minutes will announce to you the fact, that an institution has been recently organized, bearing the name of The Baptist State Convention of North Carolina. You will also learn from the subjoined Constitution, that the primary objects of this Convention are, the enlargement and intellectual improvement of the ministry, and the supplying of destitute churches and sections of country within the limits of the State.

It is well known to those who have thought on the subject, that the policy of the Baptists of North Carolina has been singularly unfavorable to the interests of the denomination; that while other christian communities have been causing their plans and their resources to take effect among us, and while the Baptists of many of our sister States have been engaged in multiplying the number, and in elevating the character of their ministers and their churches, we, the Baptists of this State, have been practicing a system, in almost all respects calculated to limit our resources, to paralyze our energies, and to impede our advancement in the progress of literary and evangelical improvement.

As we have had in operation no measures for the instruction of persons called to the ministry, those whose talents and attainments had been such as to induce a relish and a desire for the advantages of study, have been led to neighboring States, in order to secure the facilities they sought. And as our churches have generally wanted the means, and in very many cases the inclination, to afford their ministers a just and adequate compensation, those whose services were most valuable have been withdrawn to other sections of country, where they were offered that support which was denied them at home. The natural and necessary tendency of these things has been, not merely to prevent the ingress of valuable men from abroad, but also to drain the State of the best talents of native growth, and to leave behind only those whose qualifications were not of sufficient value to command the attention of churches in sister States. We do not mean to assert that the operation of these causes has been such as to leave no exceptions; but we mean that, like other efficient causes, their effects have been constant and uniform. And it is confidently believed, that to the agency of these causes is to be attributed that depressed state of the ministry in North Carolina which has made it almost a by-word and term of reproach throughout the country.

In support of the above reasoning we appeal, directly and briefly, to facts; facts which the more enlightened and discerning part of Baptists have long observed and lamented, and in relation to which we fear no contradiction. Let the history of the Baptist church in this State, for the last twenty years, be attentively reviewed; let the names of those who grew up amongst us, and who are now occupying important stations in other States be recapitulated; let the present condition of our mini

try and our churches be re-examined; let the enlargement and prosperity of the denomination in some other States be observed; let the causes of all these things be carefully and fearlessly looked into; and then let it be said, whether or not our reasoning is conclusive, and whether or not we have referred existing evils to their legitimate origin.

And it is to be borne in mind that the causes which have hitherto operated and engendered so much detriment, if not arrested, will still continue to operate and to propagate their pernicious consequences in an increased ratio. In proportion as the neighboring States, by their present enlightened policy, multiply the facilities for improving candidates for the ministry, and increase the demand among their churches for pastors of superior qualifications, in that same proportion will they augment their liability to extract from us whatever of talent and attainment may grow up amongst us. And in proportion as society advances in intellectual acquirements, and as other denominations present their ministers of cultivated manners and enlightened minds, just in that same proportion, our ministry, and of course our churches, must fall behind in power and respectability; and there is nothing short of a miracle that can avert the threatened mischief, but a seasonable and well directed effort to do away the causes of evil already considered. The Baptists of North Carolina may inveigh against education, and the claims of ministers, and the employment of missionaries—and they may go on to persuade themselves that God's ministers shall be compelled to preach, whether supported or not; and that God will do His own work, in His own time, independently of human agency; while their brethren of other States are draining away their efficient ministers, and those of other denominations are coming in and possessing the land; but they have got to learn, at last, that there is no way of preventing the natural effects of efficient causes, but by the application of adequate means. Like the mutinous limbs in the fable, they may blindly resist the natural means of their own support, until the principle of life be past recovery; but they will see, in the end, that others will avail themselves of the opportunities which they refuse, and thus become possessed of the objects, which otherwise, they might easily have acquired.

We are sincerely glad to know that North Carolina Baptists have begun to open their eyes to these matters; that they have begun to see that something must be done; and that some of them are resolved to put forth an humble, but a well directed effort, in behalf of the interests of the denomination in the State. It is this liberal view of things, and this determined spirit of zealous and benevolent enterprise, that have led to the organization of the Convention, of which it is our present purpose to treat. And although it is now but just begun, and although it behooves its advocates to speak of it in terms of the most measured moderation and humility, yet we do venture to believe that it promises more to the Baptists of North Carolina, than any human institution ever yet offered to their consideration; and that it shall exist and multiply its advantages, when its projectors and present supporters shall rest from their labors, amid "the clods of the valley."

In favour of the utility and expediency of this institution, but few things need now be said. It is a truth, at this day almost self evident—to say the least, it is one to which observation and experience have so long and so uniformly borne their testimony, that there are few, if any, who doubt it—that, to accomplish any purpose of a general and arduous nature, combined and systematick operations are absolutely necessary. And accordingly, to secure the objects proposed in the constitution of the Convention, namely: to improve the ministry, and to enlarge and multiply the churches of the Baptist denomination in the State, a general system of united and harmonious movements is indispensable.

To secure that systematick co-operation, which was deemed requisite, no plan seemed so eligible as that which proposed to form the convention of delegates or representatives from the several associations, churches and auxiliary societies which might see proper to patronize its objects. By this means, it was believed that all who contributed would be enabled to exert a proportional influence over their respective contributions; and that that influence might be so adjusted and combined that the whole might be concentrated to any given point and directed to any given object, as the collected wisdom of the whole might dictate. But a small degree of discernment is requisite to perceive the efficacy of a system like this, judiciously directed and sustained by the aid of even *one-fourth* of the Baptists in the State.

It is almost needless to say that the expediency of such a system of exertion is not now to be tested by experiment. Institutions of this kind are known to have been in the most successful operation in many of the sister States for years. The experiment has therefore been made, and the expediency of the system has been fully and repeatedly demonstrated. In carrying into effect the measures proposed, therefore, the friends of the institution risk nothing. They proceed upon ground already gone over; they act upon principles already developed and tested. So that the contemplated result is just as certain as is the connexion between a cause and its natural effects.

The only point from which a failure can be apprehended, is a want of prudent and well sustained exertion, conformable to the articles of the constitution. No work of any sort can be effected without power. The most luminous policy, the sagest counsels, and the best selected plans, will accomplish nothing without effort: and, of course, it will avail nothing, that the Baptists of this State have given existence to a Convention, and modelled it after the most approved and successful institutions of the day, unless it receive that support which is necessary to carry it into effect. Here, then, is the weak place. This is the point, and the *only* point, where danger is to be apprehended. And this is wholly within the reach of the Baptists of the State. Consequently, if a failure ensue, to them and to them only it is to be attributed.

We are aware that many objections will be urged against the institution now proposed; and we accordingly proceed to anticipate some of the most plausible.

It will, no doubt, be asked if we have any scriptural authority for the formation of conventions, or of any such institutions? To this inquiry our answer is—that we have precisely the same scriptural authority for conventions that we have for associations, for colleges, for courts of justice, and for other similar establishments; and when those who object show us their scriptural warrant for the latter, it will be time enough to adduce ours, in support of the former.

It will doubtless be further objected, that the Convention is a *monied* concern. 'By money,' it will be said, 'its operations are to be sustained, and by money all its objects are to be acquired!' Indeed! And is the fact that money is essential to the successful operation of an institution, proof of its illegality, or of its non-conformity to the Scriptures? Then all churches and associations, and in a word, all institutions, whether civil or religious, are illegal and unscriptural; for they are all dependent upon the application of money.

But where, pray, is the great sin of applying money to the advancement of religion, and of the interests of the church of Christ? They who object to this, employ money to improve their farms and their houses, to educate and accomplish their children, to sustain the various political and literary institutions of their country; and in instances not a few, to gratify their taste, and to minister to their pleasure. Then why not em-

ploy money for the support of Christianity—for aiding the cause of truth and morals, and for promoting the welfare of the *souls* of men? Let those, who declaim so loudly and so bitterly against the benevolent institutions of the age, because they require the application of money, proceed to prove, from the Scriptures, or from any other legitimate source, that it is unlawful, or in any way inexpedient, or improper, to apply money to the support of Christianity; and when they shall have succeeded in this, their declamation will be less inconsistent, if not more conclusive.

Moreover, we should be glad to be informed, in what age of the world the interests of religion were supported without money. It certainly was not in that of the Apostles. At that period, we will venture to affirm, money was as much in demand, was as freely given, and was as liberally and as efficiently applied to the support of Christianity, in proportion to the number and resources of the disciples, as it has been at any subsequent day. It was customary with the brethren at Jerusalem, upon becoming members of the church, to dispose of their property, if they had any, and to lay the proceeds at the Apostles' feet, for the benefit of the whole. Acts 2. 45—4. 32—37. It is said of the church at Antioch, that when they learned the distressed condition of their brethren in Judea, they immediately proceeded to make up a sum of money for their relief, which they transmitted by the "hands of Barnabas and Saul." Acts 11, 29. In his epistle to the Romans, the Apostle Paul urged it upon them as one of their cardinal duties, to "distribute to the necessities of the saints;" and, in the same communication, he acquainted them with the fact, that the churches in Macedonia and Achaia had already made up a contribution for the poor saints at Jerusalem. Acts 12, 13—15. 26. In his first epistle to the Corinthians, the same apostle laboured to prove, and did successfully and conclusively prove, by arguments taken from the natural relations of things, from the institutions of the Levitical Economy, and from the express and absolute appointments of the Lord Jesus himself, the just claims of every teacher of religion to an adequate maintenance for himself and his family. 1 Cor. 9, 1—15. In the same epistle, he directed the brethren to lay by them in store, habitually, on the first day of the week, an amount, proportional to the degree in which God had prospered them, in order to make up a sum for the saints at Jerusalem; and at the same time he informed them that he had made a similar request of the churches in Galatia. Acts 16, 1—2. In his second letter to this church, he resumed the same subject, and occupied two entire chapters, in setting forth the duty and the advantages of making liberal contributions, to aid in the support of those saints who needed assistance. 2 Cor. 8, 9. In his epistle to the Galatians, the same apostle enjoined it upon the members of that church, as a solemn duty, and as a distinguished privilege, to administer to the comfort and support of their spiritual teachers. Gal. 6. 6—10. He commended the Philippians, because they had so frequently administered to his support, and that not so much because he needed their aid, as because it shewed the cheerfulness with which they complied with their duty; and because it afforded "fruit which would abound to their account." Phil. 4. 16—18. And to Timothy, the same apostle gave it in charge, to see that they who faithfully "laboured in word and doctrine," were justly and adequately provided for. 1 Tim. 5, 17—18. And the Apostle John strongly commended his friend Gaius, because he had so frequently and so liberally aided the necessities of those who had gone to preach the Gospel to the heathen. 3 John 5, 10. If these and other similar facts do not shew that money was applied, and commonly and liberally applied, to the support of Christianity in the Apostles' day, we may despair of finding conclusive

evidence in any case. Let those who are so loud and so liberal, in their objections to the application of money to the support of the Gospel, consider well all these and similar cases; and then, let them say, whether or not the practice in view, is a modern innovation. Let them consider, moreover, whether their present objections do not call in question, both the prudence and the integrity of the inspired apostles. And let them still farther consider, whether the Apostle John, were he present, would not speak of them, much as he spake of the famous Diotrephes, of whom he made memorable mention in the tenth verse of his third epistle.

It has been said, that Conventions similar to the present, are designed to beget a connexion between the church and state. This is certainly saying a great deal; and much more, we would think, than any conscientious man would permit himself to say, without the proof. But has this ever been attempted? In all that has been 'said and sung' on this subject, has any one ever attempted to shew, by a reference to the principles of these institutions, by an appeal to facts, or by anything else in the form of an argument that State Conventions are designed, or that they have the remotest tendency, to interfere with the government, either of church or of State? Those who profess so much zeal for civil institutions, and make this a pretext for opposing schemes of benevolence, remind us of the infidels in the Apostles' day, who endeavoured to alarm the fears of the civil authorities, by charging Christianity and its advocates, with a design to subvert the ruling powers of the state.

It will probably be said, as a further objection, that the education of ministers, one of the leading objects contemplated, is exceptionable; inasmuch as it is needless, unscriptural, and contrary to the nature and demands of the Gospel. We know that all this has been asserted over and over; but has the assertion ever been made good by evidence? We may have been told of the ignorance of the Apostles; but has it ever yet been proved that the Apostles were so ignorant as they have been said to have been? We may have been reminded of the usefulness of some men who were without education; but has it ever been shown that these men would not have been more useful, had they possessed greater literary advantages? We may have been informed, that "GOD hath chosen the foolish things of the world to confound the wise, the weak things of the world to confound the mighty;" but have we ever been referred to the facts? Have we ever been shown these mighty men of valour? Have we ever been pointed to these giants of ignorance, who make such havock of the wisdom and might of this world? We would think that if there were such men, in our day, they ought to be found somewhere; and we would think, moreover, that their marvelous deeds would soon make them manifest.

It has always been a matter of wonder, to us, that men should object to knowledge in the man who ministers at the altar; when they deem it necessary in every other official station in life. Their mechanicks must be men who understand their business, and are expert in the use of tools; their school-masters must be men of letters, and well qualified "to teach the young idea how to shoot;" if they need a physican, they must have a man of science, and of professional skill; should they have a civil suit on hand, they are sure to apply to an attorney who understands the law, and who is of some eminence in his profession; but wonderful to be told? the man whom they select to minister "to them in holy things," to expound to them the mysteries of revelation; to lecture them on the lofty and intricate doctrines of morals and religion; and to whom they commit the culture and the keeping of their souls, and of the souls of their children and their servants, *must be a man of ignorance!!*

Another thing has struck us as very remarkable in this controversy,

and we are much surprised that it has never struck the opposers of education; and that is, that while uneducated men are frequently found among the advocates of a well-taught ministry, those who are in the opposition are, without an exception, so far as we know, men who have been denied the advantages of education themselves. Now is it true, that uneducated men, we should rather say, that ignorant men, are or can be proper judges in this case? Is it probable, or is it possible, that men, who in fact know not what education is, can be competent to decide upon its advantages or its disadvantages? To tell the truth, this looks very much like the declaiming of a beggar against the use and advantage of property; and it reminds us forcibly of the owl that quarrelled with the rays of the sun because they hurt his eyes.

It will of course be objected, that one of the professed objects of the Convention is the support of Missions. Now, allowing this to be so, has it ever yet been shown, or can it now be shown, why and wherein the support of Missions is objectionable? That many persons loudly affirm this is not doubted. But there is a wide difference between asserting that a practice is wrong, and showing that it is so. When men can prove that the practice and support of Missions is contrary to the Scriptures, or in any way incompatible with the genius of Christianity, then there will be an end to the argument. But until that be done, all the declamation that is poured forth on the subject must be allowed to pass for what it is worth.

But further, if the support of Missions is improper, in what, pray, does the impropriety consist? It must be either in preaching the Gospel to sinners, or in being sent to do this, or in being supported in the doing of this, by the voluntary contributions of Christian friends. Beyond this, we are utterly unable to conceive of any thing that can be made the ground of objection of any sort; because these three particulars comprise all the acts that are involved in the operation. Now will any man be pleased to inform us which of these items forms the objectionable part? Is it preaching to sinners? Then the Apostles were to be blamed; and so is every other man who faithfully preaches the Gospel. Is it being sent to do this? Then was the conduct of Paul and Barnabas exceptionable, when they suffered themselves to be sent away by the church at Antioch; and so was that of the twelve, and of the seventy, who permitted themselves to be commissioned and sent forth by Christ himself; and so is that of every minister who allows himself to be licensed, and ordained, and sent forth by the church of which he is a member. Is it in being supported in this by the willing contributions of the Christian community? Then the Apostle did wrong, and so does every man who suffers himself to take pay for preaching, whether it comes in the form of a charitable donation, or in that of a just recompense for value received.

It may possibly be replied here—it is not to missions, in the abstract, that we are opposed; but to the manner in which they are conducted. If this be so, we must confess that we have very much misunderstood the nature and the ground of the controversy. But if it be merely against the manner in which missions have been conducted, that men object, then why not make the distinction—why not point out the defective part of the process—why not show us another, and a better way—and why endeavor to arrest the whole movement because of some supposed deformity in the machinery? Let these questions be answered, and let them be answered with Christian candor and simplicity.

It is to be understood, however, that the Convention does not contemplate the support of Missions, in the full and appropriate extent of that term. It is known that there are some towns, and many sections of country in this State, where, either there is no Baptist church at all, or if a church, no regular and effectual ministry. A wish has prevailed to

some extent, and it is believed to be neither an unreasonable nor an uncharitable one, to see Baptist churches in many places where they are not; and to see all under the superintendence of a faithful and successful ministry. It is a plain case, that where there is no church, there adequate resources for the immediate support of the Gospel, cannot be expected. And it is equally plain, that the insufficiency of a very large proportion of organized churches in the State, is nearly, if not quite, as great. It is the grand object of the Convention to supply these deficiencies. And in order to effect this it contemplates securing the services of such persons as Providence may raise up amongst us, or send to us from other quarters; furnishing them with a competent education, should they need it, and stationing them in the most eligible situations, and supporting them there, either in part or whole as circumstances shall require, until an adequate compensation can be procured from the respective fields of their labour. From this statement it is manifest that, although the object is strictly of a missionary nature, yet it differs from missions in general, in this, that it is literally a home concern; it is a State enterprise, in which the welfare and reputation of the denomination are involved, and in which many individuals are personally and deeply interested.

It will probably be asked here—does not the Convention contemplate a connection of some sort with the Baptist General Convention of the United States? and will not this necessarily lead to the support of Foreign Missions? The facts of the case so far as this question is involved, are briefly these. There are many persons in State who have been long desirous of contributing something to the important objects had in view by that Institution. In concerting the plan of the present Convention, it was deemed expedient to make some provision for the liberality of persons of this description. This was accordingly done, as may be learned from the Constitution, by proposing to keep a distinct fund for the purpose, and to pay into the Treasury of the General Convention those monies, and *those only*, that should be contributed for that special purpose. This explanation is made, not for the purpose of eluding any portion of the hostility, which is usually waged against Foreign Missions, for all missions are substantially the same; but for the purpose of having it distinctly seen, that the primary object of the Convention, at present, is to repair the waste places of our own State.

There is but one more objection of which we can now conceive, which merits attention, and that is one which has often been made to similar institutions, and which will no doubt be brought against this, namely, that it is a pecuniary scheme got up for the purpose of gulling the simple, and filling the pockets of its projectors and abettors. To this, it is sufficient to reply, that, as the projectors and supporters of this Institution are men, whose moral standing has never yet been called in question, it will be time enough to impeach their motives when the facts showing their guilt can be produced; and it will be time enough for them to proceed to their vindication when the charge shall be brought by responsible persons, and attended by at least the semblance of truth. This much, however, may be added, that it has been long proverbial, that they who have the least confidence in their own integrity, are the most liable to suspect that of others. And it may be further stated, that in order that every pretext for demur may be done away, and that the punctual application of all funds contributed may be clearly and fully demonstrated, an annual report of all collections and disbursements shall be regularly published.

Now, Brethren, Baptists of North Carolina, after having explained the nature and objects of the institution, which we propose, and stated the reasons why it has been brought into being, and considered the ob-

jections most liable to be urged against it, we proceed further to address you, in more direct and explicit terms. And to do this with the more convenience, we shall take the liberty to divide you into two classes, those who are opposed to our measures, and those who are inclined to advocate and support them.

And we would first speak to those who oppose our measures. Brethren, you who are averse to State Conventions, and to Missions, and to Education Societies, and who have carried your hostility so far as even to threaten with excommunication, those of your church members, who dare to think and act differently from yourselves in these matters, we wish it distinctly understood, that we have no *quarrel* with you, of any kind. We neither dislike nor envy you, nor do we despise you, nor yet do we *fear* you. We regard you as christians, as Baptists, and as brethren; but we consider you sadly mistaken, and we sincerely regret the loss of your services in the important and interesting work before us. When we earnestly plead our arguments in favor of what we do, and patiently consider the objections which you urge against us, we do this, not for the purpose of justifying ourselves, nor yet for the purpose of justifying the cause which we advocate, but for the sole purpose of correcting your mistake, of reclaiming you from error, and of enlisting your services in the cause of the Redeemer in general, and in that of the denomination in particular. And we desire you further to understand that we shall go on with our undertaking, whether you aid us or oppose us. You may misrepresent our intentions if you choose; you may impugn our reputations, and you may conflict with our movements; but you cannot injure us, nor can you prevent the accomplishment of our plans. The improvement of the ministry, and of the churches of the Baptist denomination in North Carolina will be effected, and by the means proposed, either sooner or later. And it now remains for you to say whether you will take a part in this important and honourable work or not; whether you will spend your life in extending the knowledge of the gospel, or in opposing the endeavors of those who do; and whether you will put it into the power of your posterity, perhaps yet unborn, to honour you as their benefactors, or to reproach you as the authors of their privations and misfortunes. We would respectfully offer it as our opinion, that you would do well to consider this matter over again. See if you can get the *proof*, that the measures which you oppose, are incompatible with the gospel, and with the spirit of the christian dispensation; reflect upon the improbability that nine-tenths of the most enlightened and pious of the christian community should be mistaken on this subject; and remind yourselves of the singular responsibility of those who attempt to impede, even from conscientious motives, the spread of the gospel, the elevation of the churches, or the efficiency of the ministry. And should you, after all, consider yourselves scrupulously bound to *oppose* us, do it decently; do it gentlemanly; and do it with that dignified meekness which becomes christians, faithfully contending against what they believe to be error. But do not, as you respect the sanctity of the gospel, as you revere the dignity of the christian church, and as you honour the name of Baptists, do not permit yourselves to indulge in that low and scurrilous abuse, and to show forth that violent, vindictive and intolerant temper, which have been but too manifest among some Baptists of this State.

And secondly, we would address those who are favourably disposed towards the present and all similar institutions. Brethren, it is to you and to you *only* that we can look. We therefore make a direct and solemn appeal to your zeal, your benevolence, your self-respect, and your sense of duty. And we call upon you as disciples of Christ, and as members of the Baptist church, to put away all indifference and con-

scientifically consider what you *can* do, and what you *ought* to do, at the present pressing and important crisis.

You have been told already that the Baptists of other States have been long engaged in enlightening their ministry, in multiplying their churches, in augmenting the force of the denomination, and in enjoying the fruits of their enterprise. You well know that brethren of other denominations more zealous and more deserving than ourselves are stepping in and taking possession of ground which Baptists had long considered their own. In addition to this many of our churches are lying waste—the ordinances neglected—the administration of the word neglected—discipline neglected—the rising generation neglected—and all for want of competent teachers. Our ministers no sooner arise to some degree of eminence and usefulness, than they are either drawn from us by the commanding inducements of distant churches, or are forced away from us by the unkind treatment of those who envy their superiority. Too many of those who are left behind find it to be to their interest, and make it their business to keep the people in ignorance, to resist the improvement of the ministry, and to hold the churches in their present degraded and helpless condition. Antinomian error, with all its kindred absurdities, and all its demoralizing tendencies, is boldly and zealously propagated amongst us. And those who have professed to witness these evils and to deplore them, have either looked with stupid indifference, or vented their zeal in vain and fruitless complaints. And what is worse than all the rest, multitudes, for whom we are accountable, are hardening themselves in infidelity, sinking in profligacy, or dying in their sins for want of wiser management and more faithful dealing. These things make it but too plain that a deadly policy is clogging all our movements and infecting all our interests; that an odium, but too well merited, is gradually accumulating upon our name; that we are rapidly falling behind in the march of christian benevolence and enlightened and efficient godliness; and that the blood of those who are ruined through our neglect, is dyeing our skirts with crimson, and crying to Heaven for vengeance! And in setting forth this representation we have given no indulgence to imagination—we have made no offerings to fancy—we have simply and literally detailed facts—facts which can be sustained by evidence, and facts which many persons have long beheld with shame and regret.

And we would now solemnly ask you, is it not time that something were done? Is it not time that measures of some sort were in operation to check the growing mischief, and to bring about a better and more auspicious state of things? Is it not time that some organized and well sustained system was on foot to enlighten and enforce our ministry; to circulate purity, and health, and vigorous action, through our churches; to wipe the contracted infamy from our name, and to elevate the Baptists of North Carolina at least to a level with those of sister States?

And if so, if the time to favour Zion has come, by whom is the work to be effected? By those of sister States? Certainly not. Although some of them have actually proffered their assistance, surely we have no claim upon their munificence, nor can we, with honour, consent to accept it. By those who are in the opposition? They are content with their lot, they are well pleased with their ignorance, and they ask not, neither are they willing to accept, the advantages we contemplate. To whom, then, can we go, to whom can we appeal, from whom can aid be asked or expected, but from you, Baptists of North Carolina, who have been made to differ from others in the State, and whose eyes begin to be opened to your duties and your necessities?

Do you ask what kind of aid we desire you to render? Our answer is, we desire you to aid us with your prayers, with your influence, and with

your *money*. You need not now be told why your prayers are needed. Nor need you be reminded of the importance of your influence, and your personal exertions, in carrying into effect the various operations proposed. But you may not be fully apprised of the necessity which there is for your *money*. Let it be recollected, then, that *money is power*; and power which is indispensable to the execution of every human enterprise. With money, armies can be raised, navies can be built, fortifications can be erected, and empires can be enlarged and supported; with money, canals can be cut, seas can be drained, mountains can be levelled, and all the different departments of science and of the arts, of commerce and of agriculture, can be sustained and perfected. But without money, no one of these objects can be attained. And money is an agent not less powerful and not less indispensable, in religious than in secular operations. With money, Christians can be fed and clothed, places of worship can be erected, Bibles can be printed and circulated; and with money, ministers may be maintained and educated, and afterwards located and supported, in any given sections of country. And without money, or its equivalent, neither of these things can be accomplished. As has been seen, it was so in the days of the Apostles, and it will ever be so, until those who are engaged in the support of Christianity, shall be exempted from the wants common to human nature. When such exemption shall be effected, when ministers shall be able to live without eating and drinking, and in a word, without any of the conveniences or necessities of life, then, and not till then, will there be consistency in exclaiming against demands for money, and expecting the religion of the gospel to be sustained and propagated without it.

And permit us to say, that with such aid, even in very moderate proportions, we feel assured of the attainment of our object. With prudent measures, the blessing of God, and adequate funds, no reasonable doubt can exist, that the plans proposed will be carried into successful operation. There is now a number of young men waiting to be employed, and reasonable hopes are entertained that others will be raised up as they can be provided for; so that there is nothing now needed, in the whole compass of human agency, but adequate funds, suitably applied. Will you, then, furnish us with those funds, to be appropriated according to the provisions of our constitution?

And when we thus request the favour of your aid, we wish it distinctly understood that our expectations are moderate and humble. We contemplate no noisy, impetuous eruption, which shall smoke, and blaze, and thunder for a season, and then dwindle down to the stillness and insignificance of a taper, or become entirely extinct. We want not to awaken in you that imprudent and intemperate zeal, which, in the nature of things, must soon cool; nor is it our wish to see you put forth those premature, disproportioned exertions, which will soon exhaust your strength, and leave you reduced, and languid and unfit for future service. What you do, we wish to be done by the impulse of those fundamental principles, love towards God, and benevolence towards men, the operation of which is uniform, constant and enduring. And, accordingly, our desire is, that you should deliberately "count the cost," calculate your own resources, and determine what you can afford to give, and to give annually, without detriment to yourselves, or injustice or inconvenience to your families; and then proceed to the undertaking with that determination which never falters, and with that perseverance which never falls short of its object.

It may not be out of place, perhaps, to specify more particularly some of our calculations. There are, in North Carolina, fourteen Associations, which comprise 272 churches; and these churches contain upwards of 15,360 members. Now, let it be supposed that one-half of these churches

will see proper to patronize the Convention. Let it be supposed, also, that one-half of the members in these last mentioned churches, will become contributors to its funds. And let it be supposed further, that each of these members shall contribute but 25 cents a year, or, which is about the same thing, two cents per month. This, as may be easily seen by calculation, will produce an amount equal to the sum of 950 dollars each year. Should all the members of the patronizing churches pay the above sum, it would increase the aggregate to 1,920 dollars; and could all the members, in all the churches in the State, be induced to do an equal proportion, it would swell the annual amount to 3,840 dollars.

It will here probably be said with a sneer "It is much more easily to sit down and make calculations than to pay the money." If this assertion be intended to apply to the physical power requisite for the undertaking, though it may seem to have the force of an aphorism, we deny its accuracy. Can it be believed that there are many Baptists in North Carolina who cannot appropriate two cents per month to a benevolent object, without the least personal or domestic inconvenience? Then let one-fourth do what all, or nearly all, can do with the utmost ease, and the work is done! If there be any difficulty whatever in the attainment of the proposed result it is not because the Baptists of the State want the power, but because they want the inclination. That there are many who want the inclination, we do not doubt, but for the sake of the good name of the denomination we would hope that we are not too sanguine when we count upon *one-fourth!*

Thus it has been seen that without taking into the account donations from individuals, and what may be contributed by Associations and Auxiliary Societies, which probably will amount to as much more, an annual amount may be produced of about 1,000 dollars. With the half of this, five young men may be supported in their studies, and with the other half, as many more may be materially aided in preaching the gospel to the destitute.

To carry into effect what we think has been demonstrated to be, not only practicable, but easy of accomplishment, let some active individual in each church or each neighbourhood, who is desirous of being useful, and who is willing to devote a few hours in each year to the cause of benevolence, take upon himself to see that some simple system of management shall be originated, and kept in operation, for the annual collection, and punctual transmission to the treasurer of the Convention, of all such contributions as shall be willingly bestowed. In churches and Associations this can be done by such measures, and in such a manner, as these bodies may see proper to adopt. Out of the church, this can be effected by means of Auxiliary Societies.

And we would here add, that we look with the most earnest and confident expectation for the aid of our female friends, both in the church and out of it. Females have shared eminently in the interests of Christianity ever since its first establishment. The natural ardour of their affections, the acuteness of their sympathy, and their well-known patience and perseverance in undertakings of every description, have rendered them efficient agents in the support of the gospel, in every age of its existence. And these qualities, it is believed, are peculiarly adapted to the nature of our Convention, and admirably calculated to subserve its interests. Female benevolence, and female assiduity, extensively and constantly, but modestly and moderately employed, cannot fail to produce important results. We are, therefore, sanguine in our hopes, that our present appeal shall not be made in vain.

There is one more class in society whose co-operation we would gladly bespeak, and that is, those who, though not members of the church, are nevertheless well wishers to the Gospel, and decided friends to our de-

nomination. There are many persons in the State who, though not personal professors of religion, have habitually desired its prosperity, and as regularly administered to its support. Such persons have usually been among the first to lament the depressed state of our ministry, the languishing condition of our churches, and the general prostration of the denomination. Such, we doubt not, will hail the establishment of the present convention as the means of introducing a more acceptable order of things, and will cheerfully contribute their assistance to carry its plans into execution. And while we would remind them that a cup of cold water shall in no wise go unrewarded, we would also assure them that we will gladly and gratefully receive whatever offerings they shall be pleased to make.

And now—to an earnest and speedy concurrence in all that has been proposed, we have but one single inducement to offer; on that we shall rest our cause, and with that we shall conclude our address. *What is done at all, must be done quickly.* The hand that now writes shall soon be cold and stiff in the grave. The eye that shall trace these pages shall soon be wrapped in the dark folds of the winding sheet. The heart that beats warm with benevolence shall soon be as cold and as clammy as the clay by which it shall be pressed. He who now dozes, and deliberates, and delays, shall soon be roused from his spell of sloth by that summons which shall terminate, at once, both his drowsiness and his opportunities. Our fathers and predecessors, whether faithful or not, have been hurried from the field and are no more seen. Our co-evals are dropping, one after another, into the grave, leaving their work unfinished, and perhaps untouched. And we ourselves, whether prepared or not, shall soon give up our stewardship, forego all our opportunities of doing good, and enter that lowly, silent dwelling, “appointed for all living.” Our doings shall soon become a subject of inspection to posterity, and be made a matter of praise or of reproach, in proportion as we shall be found to have been beneficial, or useless to mankind. And what is more than all the rest, our souls shall soon be in the presence of GOD, to account for the manner in which we shall have improved or neglected the favours of heaven, and to be rewarded or punished, according as we shall be found to have been diligent or slothful. Men and brethren! who live in the brightest day the world has ever seen—who are permitted to witness events which would have dazzled the vision, and startled the faith of Prophets and Apostles—who are favoured with opportunities which no preceding generation was ever permitted to enjoy—who sustain responsibilities more fearful, perhaps, than any which ever before oppressed the consciences of men—and whose passage through life is swifter than the flight of the weaver’s shuttle; consider, we beseech you, who and where you are! Mark the surprising and momentous peculiarities of your situation! Let your own heart speak! and more need not be said. This single advocate will set up a plea within you more moving than the lofty pathos of Isaiah, or all the winning charms of Apollos; and an *appeal* which surely will not, *cannot* be set up in vain.

Written by Elder T. Meredith.

Proceedings of the Baptist State Convention.

Annual Meeting of the North Carolina Baptist Benevolent Society, held in Greenville, March 26th, 1830.

At half past eleven o'clock, an introductory sermon was preached in the Baptist meeting house by elder S. Wait, from Matthew 9th chapter, 36th, 37th and 38th verses.

At 3 o'clock the Society convened for business in the Academy.

PRESENT.

Raleigh—Elder P. W. Dowd and R. M. Guffee.

Craven County—Elder William B. Biddle.

Newbern—Elders Samuel Wait and John Armstrong.

Edenton—Elder Thomas Meredith.

Perquimmons—Charles W. Skinner.

Cumberland—J. McDaniel.

Tarborough—H. Austin, P. P. Lawrence and R. S. Long.

Greenville—Elder Thomas D. Mason, George Stokes and R. S. Blount.

Elder P. W. Dow J, Presedent, took the chair.

The ineeting was opened by prayer by Elder T. Meredith.

Elder John Armstrong was appointed Assistant Recording Secretary.

The minutes of the last meeting were read by the Assistant Recording Secretary.

Resolved, That brethren Armstrong, Stokes and Lawrence be apointed a Committee to audit the Treasurer's account, and report to-morrow.

The Corresponding Secretary read a letter from Elder Thos. Crocker, in answer to one from the Board, requesting his serviees as a missionary, which was laid on the table until to-morrow.

The proceedings of the Board of Directors, at Tarborough, in June, and at Raleigh, in December last, were read and approved.

A committee for the supply of the pulpit was appointed, consisting of Brethren Austin, Lawrence and Skinner.

The following resolution was adopted without a dissenting voice :

Resolved, That this Soccity be transformed into a State Convention.

The following Constitution wes read and adopted by article :

CONSTITUTION.

ARTICLE 1. This institution shall be called "The Baptist State Convention of North Carolina."

ART. 2. The primary objects of this Convention shall be the education of young men called of GOD to the ministry, and approved of by the churches to which they respectively belong; the employment of missionaries within the limits of this State, and a co-operation with the Baptist General Convention of the United States in the promotion of missions in general.

ART. 3. The funds devoted to these objects shall be kept distinct from each other, and punctually appropriated agreeably to the specific intention of contributors.

ART. 4. This institution shall be composed of such individuals and delegates from Associations, churches and societies as shall make adequate contributions to its funds.

ART. 5. Every Association, church, society or individual shall be entitled to send to the Convention one delegate who shall be a member of the Baptist church, for every ten dollars paid into the Treasury.

ART. 6. The officers of this Convention, to be elected annually, shall be a President, three Vice-Presidents, a Corresponding Secretary and Recording Secretary, and Treasurer, who, with eighteen others, shall constitute a Board of Directors, five of whom shall form a quorum.

ART. 7. It shall be the duty of the President to preside at all meetings of the Convention and Board, that of the Vice-Presidents, in case of his absence, according to seniority. The Corresponding Secretary shall be required to correspond with societies or individuals, so far as the interests of the Convention shall require; and the Recording Secretary shall preserve a faithful record of the proceedings of the body. The Treasurer shall hold the funds of the Convention, to be subject to the order of the Board; shall give security for the faithful discharge of his duty, and shall make an annual report of all receipts and expenditures, which shall be audited and published with the minutes.

ART. 8. The Board of Directors shall meet quarterly, at such place as it shall from time to time designate; when they shall adopt such measures as shall best tend to carry into effect the different objects of the Convention, subject to the provision of the Constitution.

ART. 9. There shall be an adequate number of Agents, subject to the direction of the Convention or its Board, whose duty it shall be to visit Associations and churches, &c., and endeavour to secure their co-operation with this institution, conformably with the provisions of the Constitution; but in no case to collect or transmit funds.*

ART. 10. The Convention shall hold its meetings annually, commencing Friday preceding the third Lord's day in April, at such place as it shall from time to time direct.

ART. 11. The Convention shall require of its Board a specific report of all their proceedings at each annual meeting.

ART. 12. Any alteration may be made in this Constitution at any annual meeting with the concurrence of two-thirds of its members present.

A committee was appointed to arrange the order of business for to-morrow, consisting of Elders Armstrong, Meredith and Mason.

Adjourned to 8 o'clock to-morrow. Prayer by Elder Armstrong.

At evening, a discourse was preached by Elder P. W. Dowd.

MARCH 27th.

Met according to adjournment. Prayer by Elder Biddle.

Brother J. Hartmus arrived and took his seat.

The Convention proceeded to the election of the following officers for the ensuing year:

President—Elder P. W. Dowd.

* This provision is made for the sole object of obviating objections that are often made against the collection of funds by Missionary Agents.

Vice-Presidents—Elders W. P. Biddle, Thos. Meredith and Brother C. McAllister.

Corresponding Secretary—Elder John Armstrong.

Recording Secretary—Bro. R. S. Blount.

Treasurer—Bro. H. Austin.

Board of Directors—Breth. Charles W. Skinner and Henry A. Skinner, of Perquimans; Elder Thos. D. Mason, Greenville; Bro. Daniel Boon, Johnston county; Elder S. Wait, Breth. William Sanders and Elijah Clark, Newbern; Elder James D. Hall, Currituck county; Breth. Peter P. Lawrence, James Hartius, Tarborough; Joseph B. Outlaw, Bertie county; W. R. Hinton, Wake county; Elder Jacob Rascow, Edenton; Bro. Sannel Simpson, Craven county; Elder Purefoy, Wake county; Elder James McDaniel, Cumberland county; Bro. G. Hucceby, Orange county; J. Holiman, Wake county.

Agents—Elder P. W. Dowd, Raleigh, Thos. Meredith, Edenton, Wm. P. Biddle, Craven county, Jas. McDaniel, Cumberland, Jno. Armstrong, Newbern, Reuben Lawrence, Bertie, Robert T. Daniel and Eli Phillips, Moore county, Jas. D. Hall, Currituck, John Purefoy, Wake, John Culpepper, Montgomery, William Dowd, Stokes.

The letter from Elder Thomas Crocker was referred to the Board.

Elder Thos. Meredith was appointed to prepare a Circular, to be attached to the report of the Convention.

A committee was appointed to enquire into the state and collect the funds of the Chowan Missionary Society. Elder Thos. Meredith, Breth. C. W. Skinner and H. Skinner, committee.

A committee was appointed to enquire into the state and collect the funds of the Neuse Baptist Missionary Society. Elders Wm. P. Biddle, Samuel Wait and Bro. Samuel Simpson, committee.

A committee was appointed to enquire into the state and collect the funds of the Raleigh Baptist Missionary Society. Elder P. W. Dowd, John Purefoy and Bro. W. R. Hinton, committee.

Resolved, That the next meeting of the Convention be held at the Cross Roads Meeting House, Wake county.

Elder J. Armstrong was appointed to preach the Introductory Sermon, and in case of failure, W. P. Biddle.

Elder Thos. Meredith was appointed to preach the sermon on Lord's day, in behalf of the Society, and in case of failure, Elder J. McDaniel.

The committee appointed to audit the Treasurer's account reported that they had examined the same and found it correctly cast and duly vouched.

Adjourned till 3 o'clock. Prayer by Elder Mason.

Sermon by Elder Biddle, at 11 o'clock.

At three o'clock, met agreeably to adjournment.

Prayer by Elder Wm. P. Biddle.

Resolved, That the General Agent of the Convention, defraying his own expenses, receive for his services \$35 per month.

Elder Sannel Wait was appointed General Agent of the Convention.

Resolved, That one thousand copies of these minutes be printed, and that the Corresponding Secretary superintend the same.

The Corresponding Secretary was directed to open a correspondence with the different Conventions of the Baptist denomination in the United States.

A delegation was appointed to represent this Convention in the next

sessions of the South Carolina and Georgia Conventions. Elders S. Wait, T. Meredith, J. Armstrong, J. McDaniel and P. W. Dowd.

Adjourned to Monday morning, 8 o'clock. Prayer by Elder Wait. Sermon in the evening by Elder T. Meredith.

LORD'S DAY.

Sermons by Elders P. W. Dowd, J. McDaniel, and John Armstrong.

MONDAY, March 29th.

Met agreeable to adjournment.

Bro. Samuel Simpson appeared and took his seat.

Prayer by Elder Wait.

A committee was appointed to draft a Constitution, as a form for the organization of Primary Societies. Elders Sam'l Wait, J. Armstrong, and Bro. William Sanders, committee.

After a short address and prayer by the P resident, the Convention adjourned.

TREASURER'S REPORT OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

RECEIPTS—FOR HOME MISSIONS.

1829			
Jan.	From the Tarborough church,.....		\$49 00
	“ Moses Baker,.....		1 00
	“ G. Stokes,.....		10 00
	“ J. Armstrong,.....		5 00
	“ James McDaniel,.....		5 00
	“ William R. Hinton,.....		10 00
	“ Susan Dowd,.....		1 00
	“ C. F. Dowd,.....		1 00
	“ J. J. Davis,.....		2 50
	“ E. S. Ely,.....		1 00
Dec.	“ Public collection in Raleigh,.....		20 44
	“ T. D. Mason,.....		10 00
	“ Bethel Church, Wake county,.....		4 04
	“ Raleigh Church,.....		10 00
	“ Lucy Watts,.....		2 00
	“ Daniel Boon,.....		10 00
	“ John Holomon,.....		5 00
	“ William Sanders,.....		2 00
	“ R. S. Blount,.....		10 00
1830.			
March	“ Charles W. Skinner,.....		25 00
	“ Mary Satter,.....		1 00
	“ James McDaniel,.....		5 00
	“ Public collection in Greenville,.....		30 14
	“ Elizabeth Kertermus,.....		50
			<hr/>
	Amount for Home Missions,.....		\$220 62

EXPENDITURES.

1829.			
Jan.	Messrs. Gales & Son, for printing Minutes, Constitution, &c.,.....	\$ 12 75	
Aug.	The same for printing a circular letter to Agents,.....	4 50	
		<hr/>	\$ 17 25
	Balance for Home Missions,.....		\$203 37

EDUCATION FUND.

1830.			
M'ch.	Charles W. Skinner,.....	\$ 25 00	
	Jesse Rountree, Sen.,.....	10 00	
		<hr/>	\$ 35 00
	Total amount now in the treasury,.....		\$238 37

H. AUSTIN, Treasurer.

CONSTITUTION OF A PRIMARY SOCIETY.

ARTICLE 1. This Society shall be called the ——— Primary Society, Auxiliary to the Baptist State Convention of North Carolina.

ART. 2. Any person may become a member of this Society by contributing the sum of ——— annually.

ART. 3. This Society shall elect annually, a President, Vice-President, Secretary, Treasurer, and a suitable number of collectors.

ART. 4. The President, and in his absence the Vice-President, shall preside at all meetings of the Society.

The Secretary shall keep the records, manage the correspondence, and at each annual meeting of the Society make a report.

The Treasurer shall take charge of the money collected, and shall make a report at each annual meeting of the Society.

The Collectors shall collect the subscriptions, solicit donations from individuals friendly to the Society, and pay the same over to the Treasurer.

ART. 5. The officers of the Society, with the Collectors, shall constitute a Board of Directors, who shall meet from time to time, as the interest of the Society may require.

ART. 6. The Society shall be entitled to send to the Baptist State Convention one delegate, who must be a member of the Baptist Church, for every ten dollars forwarded to the funds of the Convention.

ART. 7. The annual meeting of this Society shall be held on the ——— when delegates shall be elected, and reports received, a copy of which shall be sent with the delegates, to the Baptist State Convention.





